BOSTON RECORDER.

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BENEVOLENCE.

AMERICAN EDUCATION SOCIETY.

Rooms, 52 Washington Street, Boston.

Importance of Revivals in Colleges.

An Agent of the American Education Society in the Western States, suggests the following thoughts in a letter to the Directors.

"Nothing now seems to us to be so vital to the education cause at the West, (and may I not add, at the East also?) as *revivals in our academies and colleges*, and especially in the latter. Though we find many young men ready to commence an education, yet it is a most painful reflection that we must wait eight or nine years before these men can enter the field; the desolations of Zion, in the mean time, are every day becoming more extensive, and alarming. Now could revivals be promoted in all our colleges, might we not hope, that hundreds of our students, soon to graduate, would feel the power of divine grace, and turning their attention immediately to the ministry, would in three or four years be occupying the prominent posts of Zion? And cannot a result so earnestly to be desired, and prayed for, be brought about? Would not God bless such an attempt, while he calls his people to pray the Lord of the harvest? And can there not now be found some man, in whom is the Spirit of the living God, who will devote his whole time, in going from one college to another, through our whole land? Would he not be most joyfully received by both officers and students? Could he not be easily sustained? And might we not as certainly expect a blessing, as that God lives, and has engraven Zion on the palms of his hands? If such a man can be found, I can safely pledge myself and the West, if necessary, that we will sustain him in our own field, which is peculiarly ripe for such an effort.

For the Boston Recorder.

AMERICAN TRACT SOCIETY, N. YORK.

Intelligence communicated at the last meeting of the Committee.

Of sixty letters received within two weeks, chiefly from Auxiliaries, *twenty-seven* speak of the systematic monthly Tract Distribution, as either in successful operation, or now about to be commenced. One letter speaks of its prosecution in sixteen out of nineteen towns, in a destitute county in New-York; and another of an effort now making to raise $300, to supply an entire county in ... for a year, of which sum $130 is already raised.

How to make Pastoral Visits.

One of the letters read was from the Pastor of a church in P——, Steuben County, New-York, who says, "We have now in successful operation the system of Monthly Distribution. The town is nine miles long by six wide, and embraces about four hundred families. In selecting our Distributors, of whom we have about twenty, we have endeavored to call to this work some of the best materials in the churches. Among them are one Deacon of the Baptist Church, and two of the Presbyterian. A share of this work I also take myself; and by occasionally changing districts with the other Distributors, I find it becomes *a very pleasant and profitable way of visiting my people.*"

Conversions by the Monthly Distribution.

The Tract for the second month, says the communication just referred to, entitled *the Worth of the Soul*, produced the most heart-cheering effects. A woman to whom it was presented, and who had been brought up by pious parents, in relating her religious exercises to the church, said, 'On Sabbath evening, after this Tract was left with me, I took it from the shelf in as thoughtless a state of mind as ever I was in, and began to read it. I had not proceeded far when my feelings became much excited, and before I had finished it, I was constrained to stop and beg for mercy. My seriousness and convictions continued, until, I trust, I cordially submitted myself to the Saviour.'—Another woman, in the Baptist Church, ascribes her conversion to the instrumentality of the same Tract. A man likewise, in middle life, states that his convictions, received a new impulse by its perusal. He hopefully gave his heart to Christ, and has since united with the church.—Another man, who had for years been intemperate, but who has now laid aside his cups, and prays in his family, attributes his reformation, under God, to the Tracts we have distributed. The revival of religion which we have enjoyed, in which about 40 have obtained a hope, has been otherwise, we have reason to believe, much promoted by the circulation of Tracts."

A letter from an Auxiliary in Warren County, N. Y. says, "We have to record one instance of hopeful conversion in which the first serious impressions were awakened by the Monthly Tract."

A letter from a Professor in a College in Ohio, says, "The monthly distribution among us has resulted in the conversion to God of at least one soul."

Other Instances of Conversion communicated at the same Meeting.

A letter from an Auxiliary in R——, N. J. says, "We have one instance among us of a person who considers a Tract the means of his conversion, and who has now become a worthy member of the church."

A letter from an Auxiliary in Virginia says, "The Tract *Quench not the Spirit*, was read at a Sabbath morning prayer meeting, and an individual thereby brought to the solemn purpose of submitting to Christ: she has since made a public profession of her faith in Him. This individual is a member of my own family."

A letter from a gentleman in Erie County, N.Y. says, "A Methodist Clergyman, after making some very pertinent remarks on the Tract Cause, at a public meeting, added that he was probably a greater friend to Tracts than any of his hearers could be, for it was the reading of a Tract, that, under the blessing of God, opened his eyes to see that he was a sinner, and lead him to Jesus for salvation. A young man also, who was alarmed in view of his condition as a sinner, was enlightened and directed to the Saviour by the reading of Tracts."

Voice of Providence in the above facts.

Such facts as these, communicated at a single meeting of the Committee of the American Tract Society, speak a language more forcible than man can utter, urging the Committee and all engaged in this work, to press forward with renewed fidelity & confidence in God. They may well furnish the members of the Committee, whose obligations are now given to the amount of $7,411 75 due within *forty days* of the present time, an assurance that the cause God has thus owned and blessed, He will, in his Providence, sustain, and they call on all the friends of the Society to co-operate with these manifest designs of Providence, by contributing according to their ability, to relieve the Society from its present wants, and support it in its arduous and increasing labors for the time to come.

Donations to promote the circulation of Tracts among the destitute in any part of the country, may be directed to Aaron Russell, Agent of the Am. Tract Society, No. 25, Cornhill, Boston.

The Christian Almanac for 1831 may be had of Messrs. Lincoln & Edmands, Washington St., or at the Tract Depository.

SELECTIONS.

FAITH MANIFESTED IN THE LIFE.

Christ, by whom we have been reconciled to God, is proposed to us an example, whose character we should exhibit in our lives. What can be required more efficacious than this one consideration? indeed what can be required besides? For if the Lord has adopted us as His sons on this condition, that we exhibit in our life an imitation of Christ, the bond of our adoption; unless we addict and devote ourselves to righteousness, we not only most perfidiously revolt from our Creator, but also abjure Him as our Saviour. The Scripture derives matter of exhortation from all the blessings of God which it celebrates to us, from all the parts of our salvation.

The Apostle denies that any have rightly learned Christ, who have not been taught that they must put off the old man, which is corrupt according to the deceitful lusts, and put on Christ. Their knowledge of Christ, then, is proved to be a false and injurious pretence, with whatever eloquence and volubility they may talk concerning the Gospel. For it is a doctrine, not of the *tongue*, but of the *life*, and is not apprehended merely with the understanding and memory like other sciences, but is then only received, when it possesses the whole soul, and finds a seat and residence in the inmost affection of the heart. Let them, therefore, either cease to insult God by boasting themselves to be what they are not, or shew themselves disciples not unworthy of Christ their Master.

JOHN CALVIN.

LOVE TO CHRIST.

As the needle in a dial, disturbed and shaken from his point, does never leave his quivering motion, till it fix and sleeps upon his Artick pole: so fares it with the Christian in this world. Nothing can so charm or scatter him, but still the last result of all does anchor him in his Saviour's arms.

OWEN FELTHAM.

CHRISTIAN INTEGRITY AND PROGRESS.

It is not lawful for you to make such a compromise with God, as to undertake a part of the duties prescribed to you in His word, and to omit part of them at your own pleasure. For in the first place, He every where recommends integrity as a principal branch of His worship; by which He intends a sincere simplicity of heart, free from all guile and falsehood; the opposite of which is a double heart, as though it had been said, that the beginning of a life of uprightness is spiritual, when the internal affection of the mind is unfeignedly devoted to God in the cultivation of holiness and righteousness. But since no man in this terrestrial and corporeal prison has strength sufficient to press forward in his course with a due degree of alacrity, and the majority are oppressed with such great debility, that they stagger and halt, and even creep on the ground, and so make very inconsiderable advances; let us every one proceed according to our small ability, and prosecute the journey we have begun. No man will be so unhappy, but that he may every day make some progress, however small. Therefore let us not cease to do this, that we may be incessantly advancing in the way of the Lord.

JOHN CALVIN.

RELIGIOUS.

For the Boston Recorder.

HOME MISSIONS.

From a Missionary's Journal.

A CASE OF CONVICTION. "An interesting case of conviction has very recently occurred; a young man was two or three years ago more than usually thoughtful—but fell under the influence of persons who told him, that such feelings were holy—that they were caused by the Holy Spirit—that God would be pleased with them, as he was always pleased with his own work—that he must gratefully accept of a little, as that was the way to get more; that he must do *his* part of the work, and God would do *His*—that he must pray in public, and speak in meetings, for it is with the heart that man believeth unto righteousness, and with the tongue, that he makes confession unto salvation. With such a kind of sophistry he was led along, until at length, attending a Camp meeting, he was induced fully to indulge a *hope*. But his religion lasted only a few months, & he has now entirely abandoned his hope.—For more than a year past, he has regularly attended on my ministry, and quarrelled more or less with the doctrines of grace. Truth, however, has so far prevailed as to reach his conscience, alarm his fears, and lead him most earnestly to ask, "What shall I do to be saved?" For several weeks past he has been tempted to absent himself from meeting, and to doubt whether he hath not sinned, beyond the grace of God to forgive—to use his own expression—"I only grow worse and worse; every sermon I hear, adds to my distress—and it seems as if each one would drive me to despair." To his wife he remarked, on returning from worship, and speaking of the sermon—"it did seem as if it would sink me into hell!"—What shall be the *result* of this state of mind, is known only to him, who giveth repentance and faith to as many as he hath ordained to eternal life."

A CASE OF CONVERSION. "Could the contributors to your funds have visited the sick and dying bed of an aged member of my church, called home to glory since you last heard from me, they would not feel as though nothing had been achieved by their sacrifices. He was an old man—seventy-six. Ten years only had passed away, since he first had a true and abiding sense of his utterly ruined and helpless condition, and was led by the hand of mercy, to that "blood that cleanseth from all sin." I visited him daily during his sickness. He would extend his hand when I entered, and with tears moistening his furrowed, and now fever-parched cheeks, he would look upward, and bless God his Saviour, that he had "allowed to such a poor old sinner—such an abuser of mercies—such an unworthy creature—the privilege of visits from one of his ministers, in his dying hours, for he had spent his early, middle, and most of his old age, in the service of satan."

He had been indeed a great sinner. Intemperance, profanity, and Sabbath-breaking, were only common sins with him. But now, if humility can be ascertained from the deportment and the language of the lips, he had an humble heart. His faith was so strong, and yet so unassuming, that the most hardened unbelievers among us, were constrained to say—"Father T. is a Christian." When I visited him, he dwelt much on his own unworthiness and guilt, and on the freeness, fulness, and sovereignty of Divine mercy in his conversion and pardon. His description of himself as a sinner, and of redeeming grace applied to his soul, would melt any heart not harder than the nether millstone.

But, it was to the Mass. Missionary Society, my dear brother, as an instrument, that he owed his conversion. To the Society he was indebted for those consolations, which on his sick and dying bed filled his eyes with tears of gratitude, and caused his pious heart to overflow, when he thought on God his Saviour. He knew you as his benefactors—and while he lived, you had his prayers. He died rejoicing in his Saviour, and has doubtless ascended with him to Paradise!"

Query. Will not the friends of the M. M. S. bless God for all such encouragements?

For the Boston Recorder.

CHARITY.

The sentiment appears to have grown rather stale, that it matters not what a man believes, provided his belief be sincere, and his conduct upright; yet some others are frequently expressed which might claim a near relationship to this, as near perhaps as that of child to parent. Such is the following: "There are good men in every sect; therefore we should have charity for all, and quarrel with no man for his belief, who will bear the test, 'By their fruits ye shall know them.'" This sentiment is the more injurious, because it is plausible, and partly true. Perhaps indeed it is wholly so, if the words be rightly interpreted; but if I understand those whom I have heard express this sentiment, they mean just this: "Every man who claims to be a Christian, & whose general conduct towards his fellow men is marked by honesty and kindness, should have his claim allowed."—A Revelation from God is in our hands, so plain, by common consent, that even "a fool need not err therein;" systems of doctrines and even of duties are drawn from this, as various and contradictory as can well be conceived, and yet the supporters of all these must be called Christians, and treated as such, if they choose. Were it not in the face of stubborn fact, we might say with every appearance of reason, that a sentiment so absurd could never be maintained for a moment by a rational man.

Many disputes have arisen concerning the constitution and laws of our country, and most of us think that some of the constructons given are too far from reason to require or even allow us to regard the authors of them as good citizens. But supposing it were seriously disputed, whether the constitution was ever adopted by the States; whether, by the persons designated as eligible to the office of President, men or angels are intended; whether the law which condemns certain criminals to imprisonment for life, actually means for life or for five minutes;—I believe no reasonable stretch of charity would require us to treat the supporters of both sides of these questions, as useful citizens or safe expounders of the law, though they might be very kind and honest men. Now from our plain and unerring guide to eternal life, opinions are professedly drawn, differing as widely as any of these, and surely we make no unreasonably harsh charge, when we say, that there is abundance of real if not wilful ignorance of the language of this guide, that many who undertake to explain it are "blind leaders of the blind," that if Christianity has any essential doctrines, any doctrines which none can reject, without rejecting, in effect, the system itself, many who call themselves such, are not Christians.

It may be well here to look at some of the ways in which men make up their opinions on religious subjects. Children, as they grow up, learn of course that their parents, their friends, the churches with which they worship, differ in belief from many others. Do they attempt to decide who are right by bringing, as far as they are able, the conflicting opinions to the standard of the "Law and the Testimony?" No: this would require labor, and subject them to inconveniences quite disproportionate, it seems, in their view, to the importance of the subject. They first determine, if possible, to believe with their friends and neighbors, and then go to the standard for such arguments as they can find in support of this belief. This is the course of the majority. Some, however, scorn to follow the multitude in doing either good or evil. It is too degrading for their noble minds to be blown about by the breath of popular opinion and prejudice. So keeping head to the wind, in imitation of those animals,

> Which turn and turn to indicate
> From what point blows the weather,

they make up their system by inquiring, "What do others *not* believe?" or, as this is rather hard, they often substitute, "What do those not believe, with whom we are most intimately connected?" Others, seeing that some modes of faith are much more stern and inflexible in their requirements and prohibitions than others, choose the easy way. Another class inquire of the pecuniary oracle, what system they shall adopt. They ask, "What is the belief of those on whose favor depends our daily bread?" Should a change of place or of other circumstances induce this oracle, on a second interrogation, to return a different answer; to this as to the first they are "all submission." Others again form a system by chance. The church nearest at hand, or which affords a free seat, or which is attended by the families with whom they reside, furnishes them for the time being with their rules of life, and the companions of their journey towards the "Judgment of the Great Day."

Add to these a multitude who form their opinions in other similar ways, a multitude who are too indifferent to have any; and we have the origin of the religious systems of a very great majority in our own, if not in all Christian countries.

I appeal to those who claim to be candid observers of mankind, and ask them if this is not true? Now if any man can say conscientiously, as in the presence of his Maker, that this is not true of him, that he has studied the Word of God, with humility and prayer, is he bound or even permitted to allow *their* claim of whom it *is* true?

All this however can be answered by two lines from Pope,—

> For modes of faith let graceless zealots fight,
> His can't be wrong, whose life is in the right,—

or by an appeal to high authority; 'A corrupt tree *cannot* bring forth good fruit.'—True, it cannot; but let us not forget that there may be fruit, fair to the eye, pleasant to the taste, and poison still. What is the nature of that good fruit which proves a man a Christian? It is not enough that a man be honest and kind, for many are so, who, as themselves confess, have neither part nor lot in this matter. The true Christian will do more. He will act in other respects agreeably to his belief.—The immortality of the soul is admitted I suppose by every sect called Christian. Now, unless it is established, by demonstration so strong as to leave no shadow of doubt, that this will be a happy immortality, let us live as we may; the question, "How can we make it so?" must be one of absorbing interest to every rational man of every sect, who believes as he professes; and every such man, having settled this question, will observe the necessary rules with the most scrupulous care; every such man will use this world as not abusing it, and will show by his words and actions, that he is seeking a better country even a heavenly. But is it so? Are there not many who show no such feelings? by whom every indication of more than common interest, that is, than almost no interest, is laughed to scorn? What is the just inference but that such persons do not believe in Christianity?

Let it not be said that the word *believe* is here turned from its proper and usual signification, for we usually imply in this word a corresponding conduct. If a politician should publicly declare his belief, that the course he is pursuing tends to the ruin of his country, and still pursue that course, we should pronounce him a madman, or say that he does not believe as he says. If you say to a traveller, "Your path leads to a fatal precipice, you may hear now the dying cries of one who has gone before you," and he should reply, "I hear them; I know that my path leads to death," and then walk on,—if another should reply, "I think you are mistaken, but you have so much reason for your opinion that I respect it, and doubt not its sincerity," and then walk on, you would say, "the men are mad, or they do not believe what they say." So those who call themselves Christians, and do not act accordingly, are mad, or they do not believe what they say. They are not Christians,—certainly not *rational* Christians. Their life is not in the right; they do not produce good fruit, for their example induces many to waste, in a thousand trifles, *their lives*, when by the confession of all, it is possible, and of most, it is true, that when these are lost, *all is lost*.

I shall not be understood to say that every one, who manifests a deep interest in religious subjects, is a Christian: he may be a hypocrite. But it cannot be far from the truth to say, that he who does not manifest such an interest, is not a Christian.

The fact that the directions of our pilot, through the multiplied dangers which surround us in life, have been thus carelessly or wilfully misinterpreted, is indeed most melancholy, and it would excite our astonishment, if it were not so common, that indolence, chance, inconvenience and pecuniary interest, should induce any, as they do thousands, to adopt these interpretations, with little or no inquiry. It is surely no mean proof of the depravity of man, that he can thus trifle with things of such tremendous importance.—While we firmly, yet affectionately, disallow the claim of those who seem to have done this, and withdraw as far as possible from their influence those committed to our care, let us strive to be guiltless ourselves.—Who can say that he is wholly so? that none of these numerous currents and counter currents have caused him to deviate from the prescribed course? Let us "search the Scriptures" daily, and acknowledge our errors as far as they exist, but avoid the absurdity of deviating still farther, from a mistaken charity to other wanderers. Let us, with unwearied diligence, humility and prayer, strive to know and *do* our duty, remembering that the time is at hand when every man shall receive *according as his work shall be.*

S. G.

From the Vermont Chronicle.

THE SUBSCRIPTION PAPER.

AN EVENING INTERVIEW.

Mr. Donson called one evening at the house of Esq. Kosmer, and after passing the usual compliments, presented a subscription paper, which he was circulating to obtain something for the support of a Universalist minister, who had recently come into the place, requesting the Esquire to put his name to it. After a few moment's reflection, Esq. Kosmer observed, that he wished to make a judicious disposal of his property, for the good of his numerous family and of society in general, and would not be backward in supporting any object, which appeared favorable to these. I am, said he, no religionist. I profess no sentiments on this subject, and have noticed these things, only in relation to the present interests of my family and of society. In view of these, I have always done something for the support of our ministers, and have thought that the money was well appropriated, when I noticed the effect of his labors upon the morals of society.

Mr. D. But do you agree with that old bigoted fellow in sentiment, or can you bear to be always disturbed with his alarming denunciations? We want somebody who will suit our feelings better, and not try to make any disturbance. We want good moral preaching, but we don't want to hear any thing about *damnation*, and such things.

Esq. K. Sir, as I said before, I have nothing to say about religious sentiments. I only regard the present effects upon society. So far as these are concerned, I have noticed the influence of different denominations, with lively interest. I have heard Universalists preach and noticed the effects of their preaching on individuals and societies; and I must say that I have not been pleased with their influence. It does not seem to be their object to prevent men from vice, or to reform the vicious. I have often heard them ridicule exertions which are making for such purposes, and rather encouraging men in their indulgences. I have never known an instance, in which the morals of society became any better by their influence. I have never known of any special efforts among them to prevent any kind of immorality.

Mr. D. Why, I did not know that you were so superstitious before. I thought you agreed with our liberal sort of folks.

Esq. K. I do not know as I am superstitious. I think there is a distinction between good and evil in this world, and that the happinesss of society may be greatly promoted by proper exertions. Is this superstition?

Mr. D. Well, you know our people are very benevolent. They hold to the happiness of all men, and are not for making these distinctions, which are talked about so much.

Esq. K. But what are they *doing* to promote the happiness of men? We know that society cannot be in a happy state, while ignorance and vice prevail. What are your people doing to prevent these?

Mr. D. Why, you do not believe in all these societies, do you? The *anti-grog* society, *Missionary Society*, Sabbath School Society, and all such stuff?

Esq. K. I am fully convinced, Sir, that something ought to be done to prevent the use of ardent spirits. The greatest misery and disgrace of our country result from intemperance, and I believe the only way to prevent intemperance is, to abandon the use of ardent spirits entirely, except as a medicine. Considering the support of the poor, and every thing resulting from the use of ardent spirits, the tax is an enormous one upon the community. I believe that the efforts which have been made have already done much good, and as a lover of my country, I cannot oppose them.

As to missionary societies, I do not know as they have done any injury, or as any great evil is to be feared from their influence. I learn from authentic accounts, that the people among whom the missionaries labor appear to be very grateful for their exertions, and in many instances, the state of society has been much improved; and I see no reason why I should oppose them.

With regard to Sabbath Schools, so far as I have discovered their influence in my own family and neighborhood, I cannot but approve of them. They have given my children a taste for reading, and a habit of inquiry, with which I am much pleased, and they seem to have a favorable effect upon their dispositions, and strengthen them against temptations to vice. Until I discover something different in their effects from what I have yet seen, my regard for my family will not admit of my opposing them.

Mr. D. Why, you want an established religion, don't you, and all the rites of Popery practised again? You would have us drink cold water, without grog, keep Sunday, and be real Orthodox folks.

Esq. K. I would be glad to have an established *morality* in society, and I would not oppose any thing, which is calculated to make people act from principle. I detest Popery as much as any man, and this is the reason why I approve of these exertions to enlighten the mind, and diffuse information. Popery grows best in darkness. If I should oppose such exertions as we have been speaking of, I should be afraid that the Pope would call me brother; for I have seen that he is very hostile to all these benevolent operations.

Mr. D. You are very much mistaken, if you think that Universalists have any notion of becoming Papists. We are far from that.

Esq. K. I would not say you were *turning* that way. I only referred to the opposition which the Pope manifests to Sabbath schools, Bible Societies, and other benevolent exertions.

Mr. D. You say that you are not particular about religion, and we have expected, of course, that you would help us a little to support our preacher a few Sabbaths. Can't you put down something? It may be a saving to you; for if it is known, that you belong to our party, you won't be dunned for money to support these priest-craft operations. We don't try to get away people's money, you know, for any religious objects.

Esq. K. But you would like a few dollars now, it seems. I am always ready to contribute for any object which appears valuable; but I must examine for myself and be my own judge. Favored in all cases with this privilege, an invitation to aid any object does not offend me. Convince me that the object which you have in view will be valuable to society, and I will not refuse you my name and my support.

Mr. D. Why, our preacher does not disturb the feelings of people so much as the old minister here does. He tells us to be moral, to be sure, but he is not always blaming us for doing as we like, and enjoying the world as we go along. He is not so particular about taking a little good cheer once in a while, and is for letting us live along comfortably.

Esq. K. Do you mean that he does not try to prevent intemperance, and other vices, and would let men indulge such passions as happen to arise?

Mr. D. O no! he says it is best to be temperate and moral, but he is not always scolding about the follies of men, and telling about the righteous and the wicked, and preaching such doctrines as we dislike.

Esq. K. You know there are many immoral men among us; does he try at all to reform them?

Mr. D. He is not for making any disturbance, and they all like him very well.

Esq. K. In what respect do you suppose that society would be in any better state by his labors?

Mr. D. Why, he says things will all come out right in the end, and it is not best to make any trouble about them now.

Esq. K. Why, then, do you want any preaching? What are you expecting to accomplish by it? Our old minister appears to have some definite object in view; and it appears to me unreasonable for a man to labor, unless he is laboring for some special purpose. If no special exertion is needed, I see not why we want any preaching. I do not wish to throw away money for nothing. If your doctrines are true, we are certainly safe enough under the instructions of our old minister; and I think it will serve rather to disorganize society, and prevent our youth from profitable instruction, to encourage your preacher. I believe our minister is exerting a good influence among us, and I do not wish to hire any one to oppose him.

STORY OF A LEARNED MOWLUVEE.

Extracted from the 11th Annual Report of the Calcutta Baptist Missionary Society, India, Dec. 1, 1829.

Some months ago, a very learned Mowluvee from the Upper Provinces, on his return from a pilgrimage to Mecca, visited *Calcutta* as a public teacher, and was accustomed to expound the Koran, as Christians do the Scriptures, to crowds of respectable Mussulmans. One day one of our native brothers passed the place where the Mowluvee had been delivering his lectures to a large assembly, apparently about 300, when many of the hearers, (who were supposed to have derived virtue from the hearing of the Koran,) were each in succession, at the request of a spectator, breathing on a cup of water, intended to be drunk by a sick friend for his recovery. Mingling with the crowd, and being from his dress and habits supposed to be a Mussulman, the cup was offered to him, when he declined to breathe on it, and gently told the bearer he did not practise such foolish ceremonies.—It was immediately conjectured who he was, and on being interrogated, why he did not follow the general practice, he said he was a *Christian*. This intelligence was soon conveyed to the Mowluvee, who was as polite as he was learned; and he immediately beckoned our brother to the front of the spectators, to discourse with him on Christianity before them. The native preacher, who is of very prepossessing appearance and manners, then respectfully advanced, and was asked why he had left the religion of Mohummud, and joined the ranks of the infidels. In replying to this question, he referred to the truths he had found in the New Testament; when the Mowluvee assured him, that if he believed *that*, he must also believe in Mohummud, for Christ spoke of *him* as his successor in office.—Our brother replied, if this could be proved, he would again become a Mussulman; but that the evidence must be produced by his opponent. The Mowluvee replied, "If you will come and bring with you a New Testament in Arabic or Persian, I will immediately convince you." Being request-

...ON ACADEMY.
...commence on Wednesday the 8th. ...the charge of Rev. WILLIAM S. ...Preceptor. The Trustees recommend ...tronage of the public, as one where ...e instruction will be given in all the ...e will be furnished with competent as... ...dition to that usually employed, a fe... ...ged, who will devote some attention to ...ches. She will also take charge of the ...
...will be paid to the preparation of ...e, and to all the other branches of ed... ...d in this institution. Instruction will ...eying, Navigation, Engineering and ...of mathematics, believed to be taught ...in our country except at West Point. ...e pursued in accordance with the ...lmsted of Yale College to the precep... ...ecoming subjects of much importance. ...will be paid to the instruction of ...juvenile department will constitute ...e they may become practically ac... ...t approved modes of giving instruction ...rter will also give occasional lectures ...ut expense. Ladies, who intend to ...ensuing summer, will find this a fa... ...to prepare themselves.
...emy is a good laboratory: exten... ...losophical apparatus: and a collection ...
...itution enable the trustees to give ...on; the use of necessary classical ...lected library; and their board at ...few more beneficiaries can be re... ...a fund from which premiums are ...in speaking and Composition. ...ny difficulty in procuring board in ...l boarders will be received into the ...; and all the Students will be under ...
...branches $5, per term: in other ...: in the juvenile department $2, per ...l, to $1,75 per week. ...lic examination at the close of each ...y order of the trustees.
...1830. R. A. CHAPMAN Clerk.
...Day, Professor Silliman and Olmsted ...f Yale College; Rev. W. C. Wood... ...Gallaudet, Hartford, Ct.; Professors ...Smith, of Hamilton College, and Rev. ...wn. Nov. 24.

...FORD ACADEMY.
...t this Institution will commence on ...Terms as usual. ...ment will be open for the reception ...nter. JESSE KIMBALL, Sec'y.

...HILL ACADEMY.
...of this Institution will commence on ...h, and continue 19 weeks. The Pre... ...he instruction of pupils of both sexes ...NICKELS, who has charge of the ...he Trustees, when he commenced his ...with testimonials in his favor of the ...hich led them to anticipate much ...nts. It is perhaps sufficient to ...guine anticipations have been more ...can therefore with the fullest confi... ...a first rate Instructor. ...weeks without any extra charge. ...Trustees, G. PARKER, Sec'y. ...ov. 24. 4w

...S N. FROST.
No. 8 School Street.
...on in Reading, English Grammar, ...Botany, History, Philosophy, Chem... ...ometry, Astronomy, Logic, and Rhet... ...Latin languages, Penmanship on an ...work of every discription, Book keep... ...g, &c.: in doing which she will a... ...ite assistance. ...in PENMANSHIP, exclusively, ...as desire it. ...ces given at the Room, where appli... ...led to, at all hours in the day. ...1830.

...COMMON THINGS.
...Price one dollar per dozen.
...No. 132, Washington Street, has for ...chism for Children, containing common ...be known at an early age. By Rev. ...s edition is added a Catechism relating ...olution, a Catechism of the History and ...nd Arithmetical Tables. ...'s Spelling Books. Watts on the ...for Schools. Mason on Self Knowl... ...for Schools. Dec. 1.

...AP MUSIC BOOK.
...CABINET; a collection of sacred ...great variety of psalm and hymn tunes, ...s, selected principally from the works ...ncient and modern writers, embracing ...etres in general use; together with a con... ...psalmody. Compiled and arranged by ...50 per dozen. ...ed and for sale by PEIRCE & PARKER, Dec. 1.

...FOR MUSIC CHOIRS. Price re... ...r volume. JAMES LORING, No. 132, ...has for sale, The Old Colony Collec... ...selected from the works of the most ...and arranged for the Organ and Piano ...ton Handel and Haydn Society. Third ...was adopted for use by the society on ... Contents of this edition: Mozart's, ...round thy shrine. Jackson's, Awake, ...Handel's, Behold the Lamb of God. ...thine ear, O Lord. Handel's, Thou ...is soul in hell. But as for his people ...Luther's, Great God what do I see. The ...Kent's, Hear my prayer. Handel's Hail ...e shall feed his flock. He was cut off ...leave his soul in hell. Lift up your ...Gregor's, Hosanna, blessed is he that ..., How beautiful are the feet. Their ...into all lands. I heard a voice from hea... ...heads. Mason's, Lord of all power and ...Moses and the Children of Israel. Avi... ...oud timbrel. Pucitta's, Strike the cym... ...he Great Jehovah. The Lord gave the ...d is gone out. Marcello's, The sun that ... Whitaker's, When the fierce north ...When winds breathe soft. Kent's, Who ...om Edom! ...second volume. Purday's, Blow the ...Stevenson's, The turf shall be my fra... ...del's Coronation Anthem, adapted also ...tracts from Beethoven's Mount of Olives, ...man's redemption. Mozart's Mariner's ...el's Grand Dettingen Te Deum. Bird's ...on's Eloi, or the Death of Christ. Bray's ...y. Mozart's, Lord, have mercy on us. ...God on high. Handel's Ah! wretched. ...elieve that Jesus died. Handel's, Then ...arry throne. O. Shaw's, Fair truth, like ...Music, spread thy voice around. Whita... ...Whitaker's, O, thou, whose power, &c. ...s of this second volume may be had at 13 ...quarto pages. Also, parts of the old ...ld at the same price. Handel's Mes... ...Callcott's Musical Grammar, a cheap ...s Thorough-Bass Primer, with exercises.

...UINE JUJUBE PASTE, ...Colds, Consumptive complaints, &c. ...the expressed juice of the fruit of the Ju... ...amnus Zizyphus" of Linnæus,) native ...rope. It relieves the disagreable tickling ...vere colds, and is serviceable as a demul... ...f cough or inflammation of the fauces. It ...nd very harmless—as may be supposed ...in Europe it is often given to young chil... ...article of nutriment. It is also a valuable ...umptive complaints, being of a similar na... ...moss jelly. Its simplicity is one of its ...ions, as in no case does it like many oth... ...the patient to a more violent attack of ...
...le of a superior quality, made to order in ...y BREWER & BROTHERS, Druggists, ...Washington St. epis6t Nov. 24.

...BOARDING.
...nd Lady, or two gentlemen can have ...private family, in a pleasant situation ...—a handsome lower parlor if wanted. ...ice. Nov. 17.

...Situation in a Wholesale Store, to do ...and tend, as may be requested by the ...commendations can be given. Enquire ...-street. Dec. 1.

ed to mention the time, he named three days afterwards, and informed his audience of the appointment.

Punctual to his engagement, the Native Christian appeared, with an Arabic, and a Hindoostanee Testament; and on being recognized by those present, and invited to commence the discussion, he presented the Arabic Testament to the Mowluvee, and retained the Hindoostanee one for his own use. The Mowluvee, not so much acquainted with the Testament as the Koran, searched in vain for the passage which he wanted; when his opponent requested him to state its meaning, and he could probably immediately refer to it. He expressed the meaning of the passage he intended, when the Christian immediately perceived, he referred to our Lord's promise of the Holy Spirit, which the Mussulmans frequently urge is predicated of Mohummud; and directed him to the latter part of chap. xv. and the commencement of chap. xvi. of St. John.—These parts being accordingly read and commented on by the Mowluvee, the Mussulmans present began to rejoice at this evident prediction of the Prophet; when our brother begged them to allow him to read the *whole* of both chapters, with one or two other passages in which the person here called the Holy Spirit is mentioned, and they would then better see if the words could, as they supposed, refer to the Prophet. This being granted, they listened most attentively, while he read and explained both chapters; and while he showed them that the Holy Ghost, the Comforter, here spoken of, is the same as the Holy Ghost spoken of in Acts i. 8. "Ye shall receive power, after that the Holy Ghost is come upon you."—This, his learned antagonist immediately allowed, and the hearers, of course, assented to the acknowledgment; when the native preacher said, "Now you see, that the apostles were to wait at *Jerusalem*, till the Holy Ghost came on them.—But were not the apostles dead, and Jerusalem itself destroyed by the Romans, long before Mohummud made his appearance? Must not every one of those to whom Christ addressed the words have been dead within 100 years after he had spoken them; and did Mohummud appear till 600 years after that event? How can they then be spoken of *him?* His candid opponent was at once convinced, and assured him, before all the people, that he had given a fair explanation of the passage, and begged to know how he could express his respect for him. He replied, by declaring before all this assembly your opinion of this volume, the New Testament:—Is it a false translation, or may it be relied on? "I protest before you all," said he, "that this is, I fully believe, a true version of the New Testament, and may be read without fear of fraud or interpolation."—"Now," said our brother, addressing them in his turn, "You hear what this learned Mowluvee says. You acknowledge his skill, and learning, and piety: from henceforth then no longer repeat to us, when we reason with you from this volume, the common but unfounded objection, that the text is vitiated." All agreed in the reasonableness of the request, and after parting in a friendly manner from the Mowluvee, he returned with the approbation, instead of the contempt and hatred of the hearers. "Thus," said he to me, in relating some of the occurrences, "has God graciously magnified his word in the presence of my countrymen; and thus has he encouraged my hope of the coming of his kingdom."

INTELLIGENCE.

ASSOCIATED METHODIST CHURCHES.

A convention of ministers and lay delegates from various parts of the United States, assembled in the city of Baltimore, on November 2d, for the purpose of forming a constitution and book of discipline for the government of the Associated Methodist churches. The Rev. Dr. Francis Waters, of Maryland, presided, and Messrs. Lipscomb and Stockton were appointed Secretaries. The convention continued in session nearly four weeks. The following is the preamble of the constitution adopted by them:

"We, the representatives of the Associated Methodist Churches, in general convention assembled, acknowledging the Lord Jesus Christ, as the only head of the church, and the word of God, as the sufficient rule of faith and practice, in all things pertaining to godliness, and being fully persuaded, that the representative form of church government is the most scriptural, best suited to our condition, and most congenial with our views and feelings as fellow-citizens with the saints, and of the household of God; and, whereas, a written constitution, establishing the form of government, and securing to the ministers and members of churches their rights and privileges, is the best safe-guard of Christian liberty; we therefore, trusting in the protection of Almighty God, and acting in the name and by the authority of our constituents, do ordain and establish, and agree to be governed by the following elementary principles and constitution.

1. A christian church is a society of believers in Jesus Christ, and is of divine institution.

2. Christ is the only Head of the Church; and the word of God the only rule of faith and conduct.

3. No person who loves the Lord Jesus Christ, and obeys the Gospel of our Saviour, ought to be deprived of church membership.

4. Every man has an inalienable right to private judgment, in matters of religion; and an equal right to express his opinion, in any way which will not violate the laws of God or the rights of his fellow men.

5. Church trials should be conducted on Gospel principles only; and no minister or member should be excommunicated except for immorality; the propagation of unchristian doctrines; or for the neglect of duties enjoined by the word of God.

6. The pastoral or ministerial office and duties are of divine appointment; and all the elders in the church of God are equal; but ministers are forbidden to be lords over God's heritage, or to have dominion over the faith of the saints.

7. The church has a right to form and enforce such rules and regulations only, as are in accordance with the Holy Scriptures, and may be necessary or have a tendency to carry into effect the great practical system of Christianity.

8. Whatever power may be necessary to the formation of rules and regulations, is inherent in the ministers and members of the church; but so much of that power may be delegated, from time to time, upon a plan of representation, as they may judge necessary and proper.

9. It is the duty of all ministers and members of the church to maintain godliness, and to oppose all moral evil.

10. It is obligatory on ministers of the Gospel to be faithful in the discharge of their pastoral and ministerial duties; and it is also obligatory on the members, to esteem ministers highly for their work's sake, and to render them a righteous compensation for their labors.

11. The church ought to secure to all her official bodies the necessary authority for the purposes of good government; but she has no right to create any distinct or independent sovereignties."

The Constitution contains seventeen articles; the first and second are as follows:

"ARTICLE I.—*Title*—This Association shall be denominated, the Methodist Protestant Church, comprising the Associated Methodist Churches.

ARTICLE II.—*Terms of Membership.*—1. There is only one condition required of those who apply for membership in an Associated Methodist Church, viz: "A desire to flee from the wrath to come, and be saved by grace, through faith in our Lord Jesus Christ; with an avowed determination, to walk in all the commandments of God blameless."

But those who may continue therein must give evidence of this desire and determination, by conforming to such rules of moral discipline as the word of God requires.

2. There shall be a state of probationary privileges, in which persons shall be held as candidates for admission into membership in this church, preparatory to their being received into full membership, by a compliance with the terms thereof.

3. The children of our members, and those under their guardianship, shall be recognized as enjoying probationary privileges, and held as candidates for membership, and may be put into classes, as such, with the consent of their parents or guardians."

The Associated Methodist churches, we understand, now number between 3 and 400 ministers, and between 30 and 40,000 communicants. They are seceders from the Methodist Episcopal church, and resemble the Presbyterians in conferring upon the people a share in the government of the church, and in abolishing the order of bishops, and other distinctions of the clergy. *N. Y. Obs.*

FOREIGN MISSIONS.

The last Missionary Herald is full of animating intelligence, fitted to enkindle afresh the missionary zeal of every evangelical Christian. Indeed, a new impulse appears to be communicated to the cause of Foreign Missions, which we trust will increase in vigor and energy, as it spreads through the land. Missions are the glory of our Churches, and a living proof that the Lord Jesus is in the midst of them—a proof which cannot be kept out of sight or greatly obscured by the bitter malice of the irreligious and the cold sneers of the worldly. The feelings requisite to the successful prosecution of the arduous work of a Foreign Mission, can be awakened only by the evangelical doctrines of the Cross; and when the *Magicians have essayed to do so with their enchantments*, they have failed, and been compelled reluctantly to acknowledge, that *this is the finger of God.*

In a letter from Mr. Goodell, dated Malta, July 21, 1830, it is stated that "Asaad Shidiak is still alive, and there is every reason to believe that he loves and obeys the truth, that he is sanctified by it, rooted and grounded in it, and ready to suffer for it." The same letter makes mention of Elias El Fuaz, El Haddad, and Tannoos, young men of Syria, "as cordial believers."—Messrs. Kugler and Gobat, of the Abyssinian Mission, arrived at Massowah, on the borders of Abyssinia, on the 28th of Dec. last. The Herald contains an interesting account of their journey.—We make the following extracts of communications from American Missionaries.

CONSTANTINOPLE AS A MISSIONARY STATION.

From a letter of Messrs Smith and Dwight.

We have been surprised to find, that there has not been a single Protestant clergyman here since Mr. Leeves' departure, nor are we able to learn that any is expected. Does it not bring a just reproach upon Protestant nations generally, that so many of them have diplomatic missions here, and every one without a chaplain, while the Catholic Europeans have seven churches well supplied with priests? Should it be said, that the Catholics are more numerous than the Protestants, this very apology gives occasion to an additional charge; for what has occasioned this disproportion of numbers, but the activity of the Catholic church, and the patronage uniformly afforded to its efforts, by the diplomatic representatives of the Catholic nations? Will not every pious American wish most earnestly that his country may not participate in this neglect of the institutions of the Gospel, and be anxious that, by the establishment of an American clergyman here, the United States may be known at the commencement of its relations with the Porte as a religious nation? Such a person, although the number who speak the English is small, probably less than fifty, would be welcomed with pleasure by several who have frequently expressed to us their regret at the absence of the means of grace; and as it so happens that a number have been educated in the Presbyterian church, our own forms would not be unacceptable. We do, therefore, fearing that our government will not appoint a chaplain for this place, most ardently desire to see a missionary stationed here by our society, who, by the influence of his piety, pulpit talents, and general character, may gather around him and bring under a religious influence the members of this Protestant flock, who are now scattered without a shepherd; and at the same time increase their number by inducing other Europeans to forsake the fallacies of the church of Rome for the pure principles of the Gospel. These two objects might form a distinct branch of labor, and would be sufficient to occupy the time and talents of one man.

CONDITION OF THE CHEROKEES.

From a letter of Dr. Butler, dated Haweis, Sept. 22, 1830.

Since the Indian question has been in agitation, I have, so far as I have been able, noticed the movements of the Cherokees and their friends, and also the movements of their enemies. I have often been grieved at the unfounded assertions made to the disadvantage of the Cherokees; such as those respecting their degraded state, their state of starvation, their savage state, their nearness to extinction, &c. &c. I have been acquainted personally with the affairs and state of the nation for ten years, and know these assertions to be untrue.

Last September I saw Mr. H., whose statements, or rather answers to questions proposed to him respecting the state of the Cherokees, were presented to Congress last winter. We conversed together freely on that subject. He stated that he lived on the borders of the nation and had been acquainted with the Cherokees for a number of years; and that he was very much surprised at their rapid improvement in the arts of civilized life; that they appeared to him to be doing well, and that he thought in justice they should be let alone: he thought they could never be placed in another situation where they would improve so rapidly as in their present one; provided the whites would not molest them.

Those who have made statements with regard to Cherokee starvation, are certainly very ignorant, or guilty of gross misrepresentation. I know from personal observation that there are a large number of families, who raise considerable quantities of corn and meat to sell; and many of these are full Cherokees who speak no English. From an extensive acquaintance I cannot select a family that does not raise corn and meat. Though some few may not raise enough for family consumption. During some seasons I have had to purchase considerable corn; and although I live in the interior of the nation, I could at any season purchase as much as I wished. Last season, while travelling on the frontiers of Georgia, I well recollect seeing wagon-loads of corn going from the nation to supply the settlements in that State. Droves of beef cattle and hogs are driven annually from this nation to the different States. A few weeks since, not less than 200 beeves were driven from this vicinity to the northern market! and I think as great numbers were collected in previous years. While many persons in the southern and middle states unite in speaking of Cherokee starvation, their tables are undoubtedly sometimes spread with meat which the alleged half-starved Indian has spared from his surplus stock. When I consider what God has done for this people, their improvement the last ten years, the justice of their cause, the unjust ground their enemies stand on, the falsehood and slander, instead of argument, used against the Indians, I cannot but think favorably of the issue of their present contest. I have never seen the Cherokees more united than they now are. It is not known that any one now thinks of emigrating, unless it be a few who live in the northern part of the nation, who enrolled about twelve years since, and have repeatedly renewed their promise of removing. The Cherokees generally feel that their cause is the cause of justice, and that their rights will be maintained in the supreme court of the United States, where they rest all their hopes. Mr. Ross told me a few days since, that his hopes of success were never greater, and that the uncommon union of the Cherokees was a great encouragement.

STATE OF THE CHOCTAWS.

Since the report of Mr. Kingsbury was written, the agitation and distress among the Choctaws have been very much increased, by the formation of another treaty, early in September. This treaty will be brought before the Senate of the United States for ratification during the next session of Congress. If it shall be ratified and carried into effect, all the Choctaws, except such as choose to retain small reservations and be subject to the laws of the state of Mississippi, are to be removed within two years and a half from the ratification of the treaty. Under date of Sept. 30th, Mr. Cushman, an assistant missionary at Hebron, writes—

Universal gloom and distress pervade the minds of the people. What the end of all these things will be, is known only to Him who sees the end from the beginning. The contrast between the Christian and the pagan parties during the sitting of the council was very striking. In the camps of the one all was decorum and Christian sobriety. With the other all was profaneness, intemperance, and confusion.

I have been in the nation nearly ten years. It is three years since we came to this place. The people in this neighborhood were then savage and brutal. We have since found that we had but little idea of the abominations of the heathen. They kept much concealed from us. But we have been allowed to see them transformed into another people. They became sober, industrious, affectionate, and pious, and were going forward with the full anticipation of soon becoming a civilized and Christian community. But the scene is again changed. This happy and progressive state of society is all broken up. Disappointment and discouragement have taken the place of pleasing hope and animated zeal. I think, dear sir, that you can readily believe that when we call to mind all these things, and also witness the distress of some of the dear members of our church, who literally turn pale and faint, at the bare recital of their situation, our feelings are not to be described. We hope to be of some benefit to the Choctaws while they stay.

In a letter dated the 11th of October, Mr. Kingsbury says it is impossible to describe the confusion and despondency which prevails. The warriors generally, from one end of the nation to the other, are dissatisfied with the treaty. Many of the religious people say they can think of nothing but their country. The nation appears to be ruined.

ILLINOIS PRESBYTERY.

The Presbytery of Illinois met at the house of the Rev. S. Bliss, in Wabash county, a few weeks since. The meeting was quite an interesting one. There was preaching at eleven o'clock every day during the meeting, and at different places in the neighborhood every evening; many attended, and a deep seriousness was constantly manifested. Before the close of the meeting, a considerable number of persons of different ages were anxiously inquiring what they should do to be saved. We trust a good work was there commenced which will result in the conversion of many souls.

The Presbytery sent a petition to the Synod of Indiana, praying that they might be divided into three Presbyteries, to be known by the name of Kaskaskia, Sangamon and Illinois; and their request was granted. The Synod had an interesting meeting. Upwards of forty ministers were present. A considerable number from the Synods of Cincinnati and Kentucky attended. Several agents for different benevolent institutions were present and delivered addresses during the meeting. A petition was sent to the General Assembly praying that a new Synod might be formed out of the Presbyteries of Kaskaskia, Sangamon, Illinois, and Missouri.

A revival of religion is now in progress at Golconda, under the ministry of Rev. B. F. Spilman. We have not been able to learn the number of persons hopefully converted. A three days' meeting was recently held at Carmi, by the Rev. Messrs. Bennet and B. F. Spilman; the presence of God was manifest in the midst of the people. Many cases of deep conviction for sin there occurred, several of which have since resulted in hopeful conversion; the work increases in interest and promises an abundant harvest. The Holy Spirit has also been poured out on the church of Sharon, a few miles from Carmi, and several persons profess to have passed from bondage to sin and death, to a new state of spiritual existence. We hope the good work will be carried on, until many sons and daughters shall be born of God.—*West. Obs.*

BOSTON RECORDER.

WEDNESDAY, DECEMBER 15, 1830.

CHRISTIAN CHARITY.

Some observations on this subject will be found on the first page of our paper to-day; and as the topic is never unseasonable, we add a few remarks of our own.

Christian charity does not consist in a disposition to regard those as Christians, who reject what we consider the essential principles of the religion of Christ; but it consists in cherishing kind feelings towards all men, and a willingness to maintain full fellowship with those, who, while they hold the essential principles of the Gospel, cherish opinions on minor topics, which we regard as erroneous.

It is one great advantage of such a course of conduct, that it promotes the mutual growth of piety in different denominations, and tends to the reciprocal correction of error.

When Christians of different denominations, who have had but little acquaintance with each other, happen to meet, and find how exactly their real feelings correspond, how well they can understand each other's language, and how readily they can enter into each other's views and emotions; they at once feel a glow, a strength, a confidence in their Christian affections, which nothing else could impart; and they are prepared to resume the conflict against sin with fresh courage, and to hold communion with their Saviour with increased delight. Nothing tends more directly to the promotion of piety than the cultivation of good feeling towards our Christian brethren, insomuch that the Apostle John makes this the very test of Christian character; and nothing can contribute more effectually to the suppression of piety, than the harboring of prejudice and dislike. Prejudice and dislike grow up in seclusion, and are the offspring of cloistered solitude; but they vanish from the light of mutual instruction, and melt away before the warmth of generous fellowship.

It is thus that the union of Christians promotes the growth of piety. It also tends to the reciprocal correction of error. Error very seldom grows thrivingly from an independent root, but generally flourishes best when grafted on an important truth. It is on account of its supposed intimate connexion with an acknowledged truth, that it is at first tolerated, and finally believed and cherished. Every denomination of Christians has some errors of this sort, which have grown out of their peculiar situation, or their peculiar modes of thinking or philosophizing on religious subjects.

If now the members of each communion should determine to keep by themselves and exclude others from their Christian fellowship, they cut themselves off from the only likely means of detecting their own mistakes. While they hold intercourse with those only who are placed in the same circumstances and have the same intellectual habits with themselves, and are consequently liable to the same mistakes in opinion; they cannot expect to meet with any thing that will disclose to them their own prejudices. On the contrary, all their intercourse has a tendency to rivet their errors and fasten them immoveably; while the unkind opposition which they frequently encounter, fixes their attention and their affections the more exclusively on their own peculiarities; till by the united operations of all these causes, they at length lose sight of the essence of religion, and become the bitter and bigoted advocates for a soulless form.

But a free interchange of thought and feeling between Christians of different communions, of different circumstances and habits, leads all to see what is really essential to Christian character and what is not; on what particular truths their own denomination has laid too much stress and what they have been inclined to neglect; what erroneous habits of thinking they have contracted and to what prejudices their peculiar circumstances have given rise. Many a good man, who has for the first time stepped beyond the borders of his own church, has been surprised and delighted to find that the Lord has reserved to Himself so many, who have not bowed the knee to Baal; and he has been relieved from many a painful scruple and many a bitter feeling, which before obstructed his devotions and prevented the free and full developement of his Christian character. Nor is he in this case a mere recipient; for the same benefit which he receives from others, he communicates also to them.

If Christians would only consent to walk together so far as they could agree; they would soon find themselves beginning to harmonize on points, respecting which they before differed. *Let us, therefore,* (says St. Paul) *as many as be perfect, be thus minded:* (that is, to press on unitedly in the Christian race;) *and,* (he adds as the necessary consequence,) *if in any thing ye be otherwise minded, God shall reveal even this unto you.*

We have no desire to interfere with the concerns of any denomination, which holds the essential principles of the Gospel; we wish the members of each communion to press on and do all the good they can, in the way which seems best to themselves, without interfering with their brethren; and we hope that Christians of every sect may always remember, that the *leaven* of Christianity is worth infinitely more than the mass of external rites and observances, in which it is wrapt up. Charity does not forbid the most severe and pointed reproof of those, (whoever they may be) who make the *spirit of proselytism* a substitute for the *spirit of religion.*

EXCLUSIVENESS.

The Christian Register complains of the *exclusiveness* of the Prison Discipline Society, that 'its whole government, with but two or three exceptions, is composed of gentlemen of decided Orthodoxy.' It has happened, that the Prison Discipline Society, like other benevolent associations, owes its origin, and *most efficient* support to Orthodox men, (though others have rendered occasional and generous aid;) and those men are chosen to manage its concerns, who are supposed to be most deeply interested in its objects and best able to secure them. The public are no sufferers, because these men are chiefly Orthodox; if the objects of the Society are gained, that is enough.

If *Liberal* men wish to see an example of real *exclusiveness*, they must look, not to the "Prison Discipline Society" nor to the "American Temperance Society," but to—*horresco referns—Harvard College.* There is an Institution founded and endowed originally by Orthodox men, patronized and enriched by the contributions of the whole Commonwealth, designed entirely as *public property*, over which no one class of the community, whether a party in politics, or a sect in religion, can *lawfully* exercise any more control than its fellow parties or sects—and the *proper* objects of which cannot be secured—nay, *cannot fail of being counteracted, and the whole Institution grossly perverted,* unless the government of it is proportionately shared among the different denominations in the State. Yet Harvard College has been seized by *one small sect*, is held with the most rigid exclusion of all others from its government, and made to perform the menial duties of a waiter to a sectarian Theological School, to the almost total annihilation of its honor and usefulness as a Public Literary Seminary; for few, excepting Unitarians born, can venture within its walls.

If this is *argumentum ad hominem*, it has something of the *a fortiori* about it, notwithstanding. Some of our good Unitarian friends, of whose personal kindness and affection we cannot entertain a doubt, have frequently advised us to let this matter alone, as it can do no good to talk about it, and will only excite the displeasure of *some great people*, whom it would be best to conciliate—but 'this matter' *shall not be let alone,* whatever may be the consequences. *It is gross injustice, and the report of it shall ring.*

NOTICES OF NEW PUBLICATIONS.

Observations upon the Peloponnesus and the Greek Islands, made in 1829, by R. Anderson. Boston: Crocker & Brewster, 1830.

This work will prove equally acceptable to the classical scholar, the friend of liberty, and the benevolent Christian. The observations appear to have been made with conscientious accuracy, and there is an air of sincerity throughout, that gives us the most implicit confidence in the writer's statements. With sufficient knowledge of Ancient Greece to make the comparison all along with Modern Greece, Mr. Anderson has had opportunities, rarely enjoyed, of becoming acquainted with the present actual condition of this interesting and suffering people, as it respects government, habits of life, and religion. The profits of the work will be devoted to the providing of books for Greek schools.

Geography of Boston and the adjacent Towns, by C. H. Snow, M. D. Boston: Carter & Hendee, 1820.

We have derived much entertainment and instruction from this unpretending little volume. The places of interesting historical associations, of which there is a great number in Boston and its vicinity, are carefully pointed out, and all the necessary information respecting them is communicated in language of great simplicity. The book is illustrated by several engravings, among which that of Tremont Street is distinguished for the beauty of its execution. There is also a well engraved plan of the city, and a beautiful map of the harbor and adjoining towns. The mechanical execution of the work is in general highly creditable to the publishers; but in a book designed for the use of children, we are sorry to see so many typographical errors. Some of them are important, as, for example, on page 112, we find "Matthew Byles" instead of *Mather* Byles.

An Address delivered before the Washington City Temperance Society, by Thomas Sewall, M. D.

An Address before the Temperance Society of Franklinville, N. Y. by Huntington Lyman.

Both of these Addresses proceed on correct principles, and will undoubtedly prove valuable auxiliaries to the cause of temperance, in the respective circles for which they were designed. That of Dr. Sewall is written with a very pleasing simplicity of style, but the style of Mr. Lyman is quite too *dashy* for our taste. Two lines from the first paragraph will illustrate our meaning: "the mantle of your charity will be found broad enough to shield the crudities I may utter, from the scathe of too severe a criticism." Sensible men ought not to ornament their productions with *dandelion posies*, of which there is a superabundance in the popular eloquence of the day.

Translated Extracts from "Ippobion."—This is a very singular pamphlet, without date, or name of the place of publication. The object of it, the prevention of cruelty to animals, is worthy of all praise; and we earnestly wish that some effective measures might be adopted, to prevent the repetition of those acts of horrid barbarity, which brutal men often inflict, on the animals which serve them.

ASTRONOMICAL LECTURES.

By the advertisement in another column, it appears that Mr. Wilbur proposes giving a course of Lectures on Astronomy in this city. It is quite superfluous to add our testimony to the many high recommendations which these Lectures have received from the most distinguished men, in different parts of the country, where they have been delivered. We may be permitted to say, however, that the illustrations, by means of the apparatus, cannot be appreciated excepting by those who have witnessed them: in simplicity and brilliancy they are worthy of the science about which they are employed. Those who would to derive most permanent advantage from the Lectures, ought to provide themselves with Mr. Wilbur's 'Elements of Astronomy,' a work which contains, in very small compass, the most important principles of this interesting science.

POLITICAL ATHEISM.

The fourth lecture of Dr. Beecher was delivered on Sabbath evening last, from 2 Peter iii. 3, 4—*Knowing this first, that there shall come in the last days scoffers, &c.* The subject was a continuation of that of the preceding lecture—the difficulties of sustaining a republican government over our vast extent of territory, and with a population which multiplies with amazing rapidity. Our government was settled at first with great difficulty; and the experience of forty years shows, that our fathers had cause to tremble for its perpetuity. No patriot of the revolution has died in the full assurance of hope that our republic will be perpetual; and none of the remnant who survive, not even the patriarch Marshall, indulges that unwavering confidence now. At the present time clouds are over us, and the aspect of things was never darker. If it is difficult to preserve the political ship when it is conducted by a wise and faithful commander, and manned by a crew of true-hearted men, what shall we do when other men gain the ascendancy, who come in with the avowed purpose of making shipwreck of the whole? The atheists do not conceal their object, but carry it on their flag; and is there no danger, if you put the helm into their hands?

The grand problem to be solved is, whether liberty and law can go together; whether the physical force of a great people can be restrained by the moral power of law. The attempt of patriots in the great French revolution failed, and the country sunk back to despotism. Lately, in three days, it has been shown that a city of patriots is a match for veteran troops. But the French will achieve a greater work, if they can *preserve* law and liberty in such a population as theirs. As yet, no place has been found for liberty in this wide world, but in the breasts of patriots; and patriots have been formed only by the influence of the Bible, to purify the heart and reconcile it to God and man. How different was the liberty of ancient Greece from that of New England and the United States. But *our* knowledge and virtue afford no security for the long continuance of our liberties. Our republic was established with three millions of freemen, but it does not follow that it can be sustained among twenty or fifty millions, even should the Gospel continue to extend its influence; much less, if we put out the light of the sun, and depend on the moon-beams of reason. Man, without the Bible, has always been subject to despotism. It can be shown from history, that freedom has ever followed in the track of Christianity round the world. In despotic countries, revolutions may do good, from whatever cause they spring; for they break up the old foundations of wickedness, which may be succeeded by something valuable. But let them sweep over this country, and they sweep away liberty and happiness.

Our great republic may be overturned by a few men. They can help each other into office, by electioneering among the people, and by swarming like locusts around the executive. They can rise by flattering "the dear people," and crying out "Liberty, Liberty," leaving out the adjectives atheistical and licentious. In this way they can secure the ignorant, the vicious, the lovers of pleasure, the ambitious; and when an election contest waxes warm, who will stop to inquire whether a candidate is an atheist or not? By such means a small knot of unprincipled demagogues may lead three fourths of the people; and when the current runs strong, the press, that lever of Archimides to move the world, goes over to the same side.

The influence of large cities on the destinies of a nation is not enough considered by our Christian politicians. They are the centres of wealth, of intercourse, of cultivated intellect, and of physical force. How often has France been revolutionized or controlled by her "good city of Paris." In monarchical governments, the power of the police may prolong order and tranquillity, against the popular feeling. But not so in our republic. The next election turns out the officers who have counteracted the popular clamor, and conforms the administration to the state of society however vicious. We shall never be revolutionized in the *country;* but our *cities* may subvert our republic. It is a problem yet to be solved, whether a police can be maintained in our cities. *There* hang all my fears concerning the liberties of my country. It is in the city that infidel disorganizers hatch the cockatrice egg, and bid the waters of pollution roll.

Infidels are making a most strenuous effort, by appealing to suspicion and jealousy, and the continual dropping of slander, to promote disunion among different denominations of Christians. They well knew that it was the divisions of the Reformers, which left the beast half dead to revive and be healed; and which permitted half-emancipated Europe to sink back into despotism. They falsely assert that religious denominations are conspiring to take away the liberties of the people. They stake all their hopes on sowing discord among brethren. While doing this, they flatter one while they devour another. But the turn of each will come, and the only privilege of the most submissive and abject will be, that it shall be eaten the last. An eminent infidel lawyer was inquired of, why he hated the Presbyterians so much, when he passed by others of essentially the same faith and the same character. His reply in substance was, 'One at a time; when the Presbyterians are down your time will come.' A political church establishment, by a union of the different sects, is utterly impracticable. Were the thing attempted, we should unite to resist it. If force is needed to keep out "Church and State," we shall stand in our lot, and be as good veterans as some others.

In regard to this danger, all eyes have been directed to the front door; but there is a back door by which it may enter unawares. The clamor is, that the Church is seeking a union with the State, to bring it into subjection. All history shows that the Church never pursued this course. The State has courted alliance with the Church, and by this means has corrupted and enslaved her. So it is among us; and the temptation to yield, is as strong in a republic as elsewhere. The only danger on this point is, that some unprincipled political party will tamper with the Church, that some infidel Cæsar will court an alliance with her for his own purposes, and that her strength will be lost by yielding to the temptation. All have heard of the opposition made to the Jews at the rebuilding of Jerusalem, and the charge of intended revolt brought against them fortified by the evidence that "Gashmu saith it." Who Gashmu was, is uncertain. Probably he was some deposed priest, whose patriotism had been quickened by the punishment of his crimes, as is common in such cases. So Jeremiah was accused of falling away to the Chaldeans. So our Lord was accused of conspiring against Cæsar. At first I was disposed to treat with deserved ridicule the cry of "Church and State," as an insignificant matter. But I am convinced that Leviathan is not so tamed; that there is a determination to continue the cry till it shall be no longer doubted. The books and papers of this party are as full of malignity and bitterness, as any which appeared in the bloodiest days of the French revolution. There is a charm and a force in the mere sound of "Church and State," which carries evidence to the suspicious popular ear of undoubted conspiracy against the liberties of the country. Whole volumes of facts and arguments would not confute it; the clamor is reiterated, and multitudes believe. The benevolent societies, which all denominations have established, are regarded as so many proofs of the same conspiracy. But do not Christians live in a free country, and enjoy the rights of citizens? What is meant by "free inquiry," and the "free press?" Is it not, that all may do good in their own way, having none to molest or make them afraid?—Much has been said of the treasonable designs of Dr. Ely. But the acts of an individual cannot bind his own sect, much less all Christian sects in the land, unless they depute him to act for them, or sanction his act after it is done. But there is a total want of all such evidence of approbation in this case. Besides, Dr. Ely never did the thing imputed to him. He urged that all believers in divine revelation should confine their suffrages, (not to Presbyterians, not to professed Christians,) but to *moral men* who believe in Christianity, in distinction from Atheists, infidels and profligates. So long as these charges came from scattered individuals, we heeded them not; but when infidels in a body aspire to dominion, avowing a purpose of new-modelling our whole political and social system, and gaining strength by falsely imputing a wicked conspiracy to the Church, we deem it time to act. We have therefore concluded to take our stand for our religion, for liberty, for our country. Our assailants have compelled us. *They, not we*, have made a Christian party. The friends of Christ and of moral rectitude will endeavor to maintain constitutional liberty, and the peace and order of society, on the only basis on which they can ever rest.—*Comm.*

For the Boston Recorder.

CHURCH MEMBERS FROM HOME.

MR. STOWE,—Some church members from a distance, who have spent the Sabbath with their friends in this vicinity, have attended meeting a part or the whole of the day at a Unitarian Church. Their motive has been either to hear some distinguished Unitarian preacher, or to gratify their Unitarian friends; and in some instances, we have had reason to believe, the object has been to avoid being considered and called *bigots*.

As to their desire to hear a distinguished Unitarian preacher, we must say, that, although we wish that our friends may be entertained as much as possible, whilst they are with us, we feel that the gratification of their curiosity cannot compensate for the consequent evil. We are engaged here in a close contest for the institutions of the Pilgrims, for the honor of the adorable Redeemer, for the Bible itself, and that with men who have resorted to most artful and dishonorable measures for supplanting them. Their great object has been to make the people believe, that there is no important difference between their preaching and ours. One means indispensable to success in our struggle is, to draw the line of distinction between ourselves and them as plainly as possible, and oblige them to give up their refuges, and say openly what they believe. We are resolved to withhold fellowship from them, in order to be consistent with our profession. We believe their doctrines to be ruinous to the souls of men, and therefore cannot bid them 'God speed.' Of course we are denounced as bigots, uncharitable, persecuting bigots. This we have learned to bear. But when a Christian friend comes to us from a distance, (whom they know to be as Orthodox as ourselves) and goes to hear their preachers *on the Sabbath*, they have an opportunity which they never fail to embrace, of invidious comparison, "There is your friend—he is as Orthodox as you; *he* comes to hear our minister; why not be as liberal as he?"

As I said before, we care nothing about the epithets of "illiberal," "bigots," &c. It is not because we feel hurt that our friends should seem more liberal than we, that we complain. But this conduct of our Christian friends encourages our opponents in the use of that sickening cant about "charity," which is in the mouth of every one who loves indifference and indecision. It does great injustice to those who are firm in the cause of Christ, by making their decision seem like uncharitableness; whereas we wish to make our opponents see that it is *principle*, and not *feeling* merely, which influences our conduct towards them.

Some of our good friends, who are not acquainted with the late religious history of this region, cannot see why it

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For the Boston Recorder.

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is necessary to be so decided. We can only say, Had you been on the ground you would think as we do; as it is, we beg of you, when you come amongst us, to acquiesce in the result of what to us has been hard experience, and from which (may you be grateful) you have been preserved. I could, if necessary, give the details of a case in which a good minister and his little church, in a neighboring State, felt that they and their cause were deeply injured by a church member who came to that town and attended worship at the Unitarian church, from which they had seceded for the love of Christ, and the truth's sake! It is extremely trying to every good feeling of our nature, (though some say we have but few) to be in collision with Unitarians, and the pain is increased when any of our beloved friends do any thing to make our Unitarian acquaintances think that it is prejudice and bigotry, and not the love of the truth, which governs us.

Our great objection to this evil is, not that it is injurious to us, but traitorous to Christ. How a soul redeemed by the Saviour's sufferings, can worship on the Lord's day, where that Saviour is dishonoured, and his cross stigmatized as "a central gallows," is more than we can conceive. If that soul would direct its eye to the Saviour, it would, whilst in the house, receive a look from Him, that would make it go out and weep, like Peter. But perhaps that "look" is reserved, in some cases, until the judgment of the great day.

"But if I am staying at the house of a Unitarian friend, must I refuse to accompany him to his meeting? would it not be an unpardonable breach of civility?" Your responsibility to Christ and His cause, is greater than to father and mother and friends. Again, if you tell your friend that you cannot conscientiously go to his meeting, he will respect you in his heart, whatever he may say; and if he is, as he boasts of being, a *liberal man,* he cannot make any objection. Remember that there are more ways than one of denying Christ before men, and that Christ will one day call you to an account in the presence of the angels.

Of course no exhortation of this kind is necessary for clergymen who visit us. They are supposed to be sufficiently decided to exert a good influence for Christ. But if they must sacrifice His cause to the gratification of their taste and love of novelty, we leave them with their Master to account for their conduct. "And one shall say, what are these wounds in thy hands? And He shall say, Those with which I was wounded in the house of my friend!"

FERNE.

For the Boston Recorder.

CHURCH ORDER.

Reasons assigned by the Church in North Wrentham, for withdrawing from their Masonic brethren and others, and being formed into a distinct and separate Church. Published by vote of the Church, pp. 23.

The facts exhibited in this pamphlet, so far as they bear on the rights and usages of Congregational churches (and it is only in this view that we advert to them) are as follows: Several months ago (for we find no date) charges were preferred against a brother of the church in the North Parish in Wrentham, which, on trial before the church, were substantiated. This brother appealed to a mutual Council, and the church united with him in calling one.* By this Council, the decision of the church was sustained, the offending brother was required to make confession, and a form of confession was agreed on, which the church was advised to accept. The Rev. Mr. Thatcher, Pastor of the church, with a minority of the acting members, being dissatisfied with the proposed confession, as not sufficiently full and explicit, and with the proceedings of the Council generally, on the 24th of Oct. 1830, requested to be dismissed from the church, "for the purpose of being organized into a distinct and separate church." The church wished time to consider this request, and adjourned the meeting. While the meeting stood adjourned, Mr. Thatcher and those associated with him,—without waiting for the decision of the church, or offering a mutual Council, or calling a Council of any description, assembled and formed themselves into what they call "a distinct and separate church." Of this new church, Mr. Thatcher subscribes himself the Pastor. The pamphlet before us is addressed to the old church, and sets forth the reasons of Mr. Thatcher and his friends for the measures they have taken. These measures, as it seems to us, involve necessarily the following principles.

1. Aggrieved members of an acknowledged church have a right to withdraw from it—without a dismission or the advice of Council—whenever *they* think proper so to do.

2. Being thus withdrawn, they have a right—without consulting the parent church, or seeking the advice of Council† to form themselves into "a distinct and separate church."

3. The pastor of a church, when dissatisfied with the proceedings of a majority of the acting members, has the power and the right to dissolve his pastoral relation at pleasure. Mr. Thatcher subscribes himself Pastor of the new church. Of course, unless he has two churches under his care, he no longer considers himself Pastor of the old church. His pastoral relation has, therefore, been dissolved. But how? It does not appear that the church have dismissed him, or that any Council has been convened for the purpose. If dismissed at all, he must have dismissed himself.

4. A minister of the Gospel can become Pastor of a church without Installation. It does not appear that Mr. Thatcher has been installed over the new church, and yet he subscribes himself Pastor.

We need not say that these principles, each and all of them, are utterly inconsistent with the rights and usages of Congregational churches, and, if generally adopted, would throw our churches into the utmost confusion.

* When we speak of the church here and in other places, we mean a majority of the acting members. It does not appear that in any of the measures relating to this subject, the church has been unanimous.

† It is insisted, in the pamphlet before us, that the calling of a Council in any case, at the formation of a church, is unscriptural.

For the Boston Recorder.

CONVERSATIONS IN STAGE COACHES.

MR. STOWE,—The direction—"If you would know any thing about foreign countries, stay at home," though it seem the very excess of paradox, is not altogether without truth. And much more of soundness is there in the advice—'Would you know what is going on without doors, keep to your room.'

I have adopted this latter direction with complete success. Living at the termination of a short stage route from the city, I am furnished with an abundance of news by friends, who, making use of this mode of conveyance, almost daily drop in to see me. Much of what they bring, they pick up on their way from town. It is true that the greater part of it is fiction, but as it generally smacks of scandal, for which I, in common with my species, have somewhat of a relish, I contrive to draw from it no little amusement.

As we Americans are very free in conversation, especially if among entire strangers, my friends not unfrequently meet with something in their ride which affords them and me a hearty laugh together; a particularly desirable circumstance, as a visit that begins with a good laugh, is pretty sure to hold pleasant to the end.

The other day an old acquaintance of mine got out of the coach, and upon entering my parlor seemed mightily diverted with something. "And what is it, pray, that so amuses you, Doctor?" said I, for he was a D. D. (all the clergy, now-a-days, are D. D.'s, you know.) [See note below.] "Why," he replied, "There are times in which every body, whether for or against religion, talks upon the subject, and all who are in any way connected with religious concerns. Some one of your liberal townsmen in the coach, following the common example of his liberal teachers, with his mouth full of charity, illustrated it by calling the orthodox, laymen and clergy, all to naught.—'Not three weeks ago,' said he, 'Dr. A. (calling me by name, for it seems I was not personally known to any of the passengers,) said so and so from his pulpit.' "Ah," asked I, "are you, then, acquainted with Dr. A?" 'I never was in company with him,' he replied, 'and hope I never shall be.' "But you may be, I remarked; and if you should ever be, I trust you will let him know what you think of such language from the pulpit." 'Trust me for that,' he answered. "You should be sure, however," I observed, "that you are right in your statement, for it would be an awkward thing to stand corrected by him, under such circumstances." 'There is no mistake in the case,' he answered, rather shortly. "Perhaps not," said I. "But few men have heard Dr. A. so often as I have, and I never heard any thing of the kind from him in all my days." "Whether you ever did or not, matters very little,' he muttered. "But do you *know* it to be true?" I asked.—Being somewhat provoked at my questioning him so closely, he thought he would go for the whole, and answered impatiently, 'Yes, I do know it, for I heard him myself.' "O, if that be the case," I replied, very quietly, "it must be true, and there is nothing more to be said about it."

As I was about getting out of the coach here, at your door, the driver, calling me by name, asked, 'When do you return Dr.?'

Upon my being thus made known, I could not help turning round, and saying, in a good natured way, to your liberal townsman, "My friend, when you next undertake to relate what you yourself hear from the pulpit, be sure that you first make yourself well acquainted with the face of the preacher."

Incidents of this kind not unfrequently take place. Another D. D. who happened not to be personally known to the passengers, came out to see me. He too was the subject of conversation and abuse. "Yes," said one, carrying on the attacks upon the good Dr., who sat very composedly hearing what was said, "He is full of the Sunday mails and violations of the Sabbath! And they say, that after tiring himself out, of a Sunday, with rating government and people for our national sins, as he calls them, he goes home and fiddles yankee-doodle, by way of refreshment. "Ah," observed the Dr. drily, "he must have a good taste then, in his selection of tunes, according to my notions of what is music." They all looked at the strange gentleman, who had then spoken for the first time, not knowing whether to take him in jest or earnest. It raised a laugh, however, and that answered the Dr.'s purpose; for no man likes a laugh, in its place, better than he.

My child has more than once come home quite angry and troubled at what she has overheard said about me in the stage coach. "Why, father, they declared that you said so and so, at —— the other day, and you were not there; for you were miles from home then." "I know it, child."

"I had a good mind to speak myself, and let them know who I was.—Don't you mean, father, to tell them of it?"

"If I should, child, there would be another tale to put down to-morrow. Don't be concerned. One story drives out another. Had I any way of knowing when they came to the *last,* perhaps I might be at the trouble of correcting *that.*"

"But, father, are so many things said that are not true?"

"There was a rule, my child, which your great grandfather, who lived to be a very old man, laid down for himself, and taught me. And, as I have found it hold pretty true, I will now teach it you.—'Take two fourths of what you hear to be certainly false, the third quarter, probably so, and the last doubtful.'—Your great grandfather, so far from being of a morose or melancholy temperament, was cheerful, both by constitution and on principle; but he was a man of much experience, and of wise observation."

That stage coaches may not only be convenient conveyances, but also contribute to the promotion of Christian feeling and good neighborhood, I will suggest a rule or two, which, if well observed in them, will be of some service.

As we are trundled into and out of them so rapidly that there is seldom time to find out who are our company:—As a general rule—

1st, Be sure to speak freely, and by name, of any person who comes into your head, particularly, if you have something to say of him in way of censure.

2dly, See that you go minutely into the private character and concerns of the person, as this will give greater zest to the conversation.

3dly, If you are a new comer into the place to or from which the coach passes, and know but a few individuals in the town, and, not more than one in the coach, be careful to be very free upon your new townsmen, as they may have some near relative or friend in the coach, to whom such conversation must be peculiarly agreeable.

N. B. If you are ladies, the propriety of this course will be so much the more obvious, and particularly so, if you are talking of ladies.

4thly, If the town where you reside is in great commotion, and thrown into parties, and you are acquainted with only a few of your company, bring out all the little scandal that enmity may have suggested, and be very free in speaking of divisions and differences in families.

N. B. If any of whom you speak were once your friends, let the stories you relate, be so much the more to their injury, taking care to mollify what you say by expressing your compassion for them, and your regret at broken friendship; it will show well for you, and wound them so much the deeper.

5thly, If the coach stop at the door of some one whom you have been abusing, and leave a passenger, and particularly if one of the family should come to the door, don't look at all discomposed. People are very apt to on such occasions; but they never should.

Mem. If the public should desire further rules on this important subject, I will endeavor to furnish them with a few more.

Or should you, Mr. Editor, find your paper growing dull, I can at any time supply you with an assortment of very pleasing stage coach conversations from my stock, to which I am adding daily; or jump into a stage coach yourself, if in want of entertaining matter, and you will procure enough of it, besides getting much healthful exercise.

Your old friend, OLD TIMES.

Note.—A celebrated university was once so in the practice of conferring a D. D. upon any Rev. gentleman who was about going into his grave, that the bestowing of a D. D. has come, in this part of our country, to be called, *The administering of Extreme Unction.* We are grieved to find that our Rev. clergy are likely to be deprived of this consolation, by the Ohio 'Western Reserve Synod.'* Could a few of that Synod but have known what a soothing application it is, we hardly think they would have been disposed to deprive their brethren of the benefits of it.

* See Boston Recorder, Oct. 10.

RELIGIOUS SUMMARY.

REVIVALS.

Maine.—A revival commenced in Boothbay, Me. about the first of October. On the 14th of November, eighteen persons were added to the Congregational church. About as many more entertain hope. The inquiry meeting was attended by about 100 persons. The work still continues.

Brookfield, Wolfborough, & Tuftonborough, N. H.—A revival of religion commenced in Brookfield in December, 1829, and in January following it spread into Wolfborough, where it has been gradually progressive ever since, and there is yet a good prospect of its continuing.—Thirty-five have been baptized by Elder J. Meader & a few by others. In Tuftonborough, an adjoining town, a reformation commenced a short time before the one above mentioned, during which a large number experienced religion, and about sixty were baptized by Elders Walker and Meader; some also were baptized by a Methodist preacher, and a few by a minister of the Christian denomination. A large proportion of the subjects of this revival are heads of families—*Morning Star.*

Rutherfordton, N.C.—In the following paragraph from a letter, recently received from the Rev. Henry M. Kerr, we have a notice of an interesting season now witnessed, and we hope, *enjoyed* by the people to whom he ministers. This letter is dated Rutherfordton, Nov. 15th, 1830.

The state of religion among my people is quite encouraging. At our late communion we had a very interesting time. On Saturday evening I called on the anxious to separate themselves, when about fifty came to the "*anxious seat.*" Of this number *six very* promising youths, four of them young men, connected themselves with the church and people of the Lord, on the next day. One of the young men has since commenced an education for the Gospel Ministry, and another is very desirous to do so, and I hope will commence in a few days. On Sabbath evening I again introduced the 'anxious seat,' when twenty-six, with many tears and sighs, came forward.—*So. Rel. Tel.*

REVIVAL IN SACKETS HARBOUR, N. Y.—It gives us peculiar pleasure to announce the information communicated recently by a correspondent, that in the village of Sackets Harbour, the Lord has been pouring out his Spirit in a signal manner, the effect of which has been that about 40 or 50 in attendance at the Presbyterian church and about half that number in the Methodist Society, are judged to have become followers of Christ within a few weeks past. New instances of conviction or conversion are said to be occurring almost every day, and on some days five or six have been added to the number of hopeful converts—Of the subjects of the work many are attached to the Sabbath school in that place—some are heads of families. We are happy to add that the work is still progressing, and promises yet more to gladden the hearts of the friends of Zion and to encourage those who are watchmen upon her walls. [*Albany Tel.*

The seventh annual meeting of the Young Men's New-York Bible Society, was held at the City Hotel Nov. 22. The Corresponding Secretary read the report of the Managers. The Society, besides voting $300 to the American Bible Society, has distributed during the past year, chiefly in donations to Sunday schools, 667 Bibles and 5,120 Testaments; making with those distributed in former years, 3,448 Bibles and 15,530 Testaments. The income of the society was $1,169, of which sum $1,029 were from annual and life subscriptions, donations, and the collection at the annual meeting, and $134 from auxiliary societies and the sale of books. [*N. Y. Observer.*

American Bible Society.—Every person who feels any curiosity to know all about the internal management of this noble institution, may now gratify it, by perusing an *Abstract* of the doings of the Society, of its principles and design, just published. It contains, in a convenient form for reference, a history and description of the whole institution, and ought to be read by every friend of the Bible, who loves it well enough himself to desire that it may be put within every person's reach.—*N. H. Obs.*

Swiss Mission to Canada.—The Rev. James Cloux, who has been commissioned by a Missionary Society Lausanne, Switzerland, to labor in Canada, has arrived in New-York.

Theological Seminary near Pittsburgh, Pa.—It is stated that an edifice has been commenced for this institution, 150 feet in length and 4 stories high, which will contain rooms for the accommodation of 100 students.

Regard to the Sabbath.—A spirited controversy has arisen among the Directors of the Liverpool and Manchester Railway, upon the expediency of travelling with their cars on the Sabbath. A majority decided in the affirmative. Whereupon one of the Directors resigned his situation at the Board, sold his shares at a premium of £95 per share, and washed his hands of the whole concern.

From the monthly extracts of the American Bible Society, we learn that more than 30,000 copies of the Scriptures were issued from the General Tract Depository in October, most of which went to the Valley of the Mississippi as donations.

Presbytery of Ohio.—At a meeting of this presbytery in this city, on the twelfth of last month, the Rev. Mr. M'Aboy, a regular Baptist minister, extensively known in this section of the country, was, after the necessary explanations and application, received to become a minister in the Presbyterian church.—*Pitts. Her.*

Indiana Theological Seminary.—The Synod of Indiana have established a theological seminary in conjunction with the Hanover Academy, situated on the bluff of the Ohio, near to the flourishing town of Madison. The Rev. John Matthews, D. D. late of Shepherdstown, Va., has entered upon his duties as Professor of theology. Rev. John W. Cunningham, late of the Seminary at Princeton, has been elected teacher of oriental and biblical literature.

Arrival of Missionaries.—The Rev. Messrs. Asa Johnson, J. M. Sadd, Cyrus Nichols, U. Wood, B. F. Hoxey, A. Wright, and Joel Goodell, with their wives, Presbyterian missionaries, arrived at St. Louis recently. They are sent out by the American Home Missionary Society, and destined for various parts of Missouri.—*Western Pioneer.*

Cause of Seamen.—We learn from an Ohio paper, that at a meeting of the friends of seamen in Cleaveland, in that State, on the 10th ult., a society was formed with the name of "The Western Seaman's Friend Society." The object of the society is to co-operate with the American Seaman's Friend Society, as an auxiliary, in carrying into effect measures for improving the social and moral condition of those employed on the Erie and Upper Lakes, and the Ohio Canal. Among other means for accomplishing their objects, the society intend to employ one or more chaplains, who shall also act as agents of the society under the direction of the Executive Board.—*N. Y. Obs.*

By an arrangement with the Ladies' Greek committee of New-York city, Mr. King has again entered into connection with the American Board. He is expected to continue the course of measures, in which he has heretofore been engaged, for the dissemination of useful knowledge in liberated Greece.

Dr. Korck writes from the island of Syra, that the demand for the Alphabetarion is so great in the schools of Greece, as to make it desirable to print immediately, an edition of fifteen thousand copies. The book is fitted to exert a pure and excellent religious influence, and promises, as Dr. Korck believes, to become a general school book in Greece.

Letters received from Messrs. Smith and Dwight, by way of St. Petersburg state, that they were at Tiflis, the principal city of the Caucasian regions, on the 4th of August. They were expecting to go from thence to Erivan.

Popery in Massachusetts.—In the Ursuline Nunnery, near Boston, there are 150 scholars, young ladies, the children of Protestant parents. Two of the scholars have already been converted to the Romish faith. After the scholars retire to rest they are not allowed to converse with each other. *N. Y. Cour.*

American Jew's Society—On Sabbath evening, the 28th ult., the Rev. Dr. Rowan general agent, presented the claims of this Society in the 2d Presbyterian Church, Albany, and took up a collection of $52 50 for its benefit.

Rev. Ansel R. Clark, has been appointed a permanent Agent by the American Education Society, to be employed within the bounds of the Western Reserve and Michigan. *Hud. Obs.*

Harmon Kingsbury Esq. of Cleaveland, has been appointed general Agent of the Sabbath Union, and will soon go east to enter upon the duties of that important agency.—*id.*

ORDINATIONS, &c.

Nov. 14th. Rev. REUBEN TINKER was ordained by a council, composed of Ministers and Delegates within the limits of the Mountain Association, at Chester, the place of his nativity, a missionary to the Sandwich Islands. Rev. Mr. Nash led the services in prayer; Rev. President Humphrey, D. D. preached the sermon from 2d. Tim. ii. 3.; Rev. Mr. Knight offered the consecrating prayer; Rev. Mr. Clarke gave the charge; Rev. Mr. Brewster the right hand of fellowship; Rev. Mr. Hawley addressed the people; and Rev. Mr. Pomeroy concluded with prayer. Though the weather was unfavorable, yet the congregation was large, and appeared to be very deeply impressed with the solemnity of the occasion.—We cannot but believe that a fresh impulse was given to the cause of Missions in this region. A collection of $50 was taken at the close of the services. Mr. Tinker with his associates is to sail for the Sandwich Islands about the 25th of this month. [*Springfield paper.*

Installation.—The Rev. Dr. PACKARD, recently of Wiscassett, was installed on Wednesday last over the North Congregational Church and Society in Chelmsford.

The Second Congregational Church in Lowell was organized on Thursday evening last. A sermon was preached on the occasion by the Rev. Dr. Church of Pelham. This church is composed of members who have separated from the First Congregational Church, which was organized in 1827, with 50 communicants; since which time 550 have been added. The number belonging to the second church is 150. *Lowell Jour.*

NOTICE.

Landing of the Pilgrims.—The 210th Anniversary of the Landing of the Fathers will be commemorated at Plymouth on the 22d inst. Religious services will commence at half-past 10 o'clock, at the Rev. Mr. Freeman's church. Address by Rev. Dr. Wisner, of this city.

SECULAR SUMMARY.

FOREIGN.

State of Europe.—The state of Europe at this moment, is the most singular in the annals of diplomacy.—There is no war, but there is no peace. There is no rebellion, but there is no obedience.—There is no revolution, but every continental throne trembles. A popular spirit of insubordination has arisen, without a popular knowledge of the principles of rational liberty; and all Europe is fevered with a restless anxiety for rights which none of its monarchs can concede without ruin, and none of its nations can possess, without a total change of the habits, laws, and feelings of the people.—*London paper.*

The Catholic clergy and the Ex-king of France.—A French paper says that Charles X. and his suit are occupied in prayers at Lulworth Castle in consequence of a vision of a man in Paris, who announces that the young Duke of Bordeaux will be proclaimed on the 15th of the present month; that there will be rebellions, famines and sedition &c., and it is said there is no doubt that he is put up to it by the Catholic clergy—that an understanding between them and the ex-king exists, to bring this prophecy to pass. The clergy in some parts of France refuse to chant the prayers for the new monarch, and openly preach resistance to government. It is from the Clergy who cannot bear to be placed on a political equality with Protestants, that Philip is to look for opposition.—*Roch. Obs.*

Abolition of Slavery.—If it should so happen, and we think it probable, that the present parliament of England will take effectual measures for the abolition of slavery in the colonies of Great Britain, the government of the United States, and the several states themselves, will have to follow the humane example of their parent state, instead of which they ought to have taken the lead. Their surplus revenue is abundant, and would if properly supplied, instruct the colored population of the southern states in the duties of freemen, and gradually afford the means for the entire abolition of slavery, and the compensation of slave owners.—*Canada pa.*

Calcutta.—The leading Hindoos are endeavoring to procure an appeal of the people, to the British Parliament, against the order of the Governor in Council abolishing the concremation of widows. They have prepared a petition, and signers are being obtained. It is stated that they had agreed with an English gentlemen for $25,000 raised by subscription, to go to London to present it, &c.

The *Hugh Lindsay* Steamer, the first that ever ascended the Red Sea to Suez, returned to Bombay in June. She made the voyage outward and homeward in 41 days, at the rate of 5 to 6 knots.

Five newspapers are published in the Bengalee language. A sixth is about to be published.

DOMESTIC.

CONGRESS—*Monday, Dec. 6.*—In the Senate, Mr. Smith of Md. President *pro tem* took the chair. The credentials of Mr. *Baker* of Illinois, and Mr. *Poindexter* of Mississippi, appointed by the Governors of those States, to fill vacancies occasioned by the deaths of Messrs. Adams and McLean, were read.

The House of Representatives did not sit, but met only to adjourn until tomorrow, in consequence of the illness and absence of the Speaker.

Tuesday, Dec. 7. The two Houses met at 12 o'clock, when the *Message of the President* was delivered. It is very long, making ten close columns.

It announces in detail the arrangement on the subject of the British West India trade. It announces also the conclusion of a treaty with the Sublime Porte, and that the treaty will be forthwith laid before the Senate. This treaty secures to us a free passage to and from the Black Sea, without limitation of time, and places our trade with Turkey on the footing of the most favoured nations.

The question respecting the eastern boundary, referred to the arbitration of the King of the Netherlands, has not been decided, but it is expected that it will be, before the expiration of the period limited for it.

The President returns the two laws making appropriations for light-houses, &c. and for the Louisville Canal, with his objections, and argues at length against the system of internal improvements. He announces his intention of persisting in his objections to appropriations similar in principle to those to which he has already given his negative. He repeats his recommendations of the measures of distributing the surplus revenue among the states. He recommends the further prosecution of the plan of removing the Indians.

He defends the constitutionality of protecting duties, and argues in defence of the protecting system. He recommends, however, some modifications of the present tariff.

The Receipts of the Treasury the present year will amount to $24,161,018, exceeding those of the preceding year by $500,000.

The President repeats his objections to the renewal of the charter of the U. States Bank, and suggests a new project for the establishment of a government Bank, on principles somewhat novel.

The above summary view of the President's message is from the Daily Advertiser. After a careful perusal of the document itself, we do not see that we can give a more satisfactory abridgment, without occupying more space than is suitable for a religious Journal.

The N. Y. Observer has the following comment on the President's message.

On many of the subjects which it embraces our views accord with those of the President, and we think the reasons which he assigns for his opinions are entitled to the serious consideration of all who differ from him. We regret that we are obliged to make any exception to our expression of approbation; but we must say that we read the part of the message relating to the Indians with deep pain, and it will be read with pain by every enlightened friend of liberty. It proceeds throughout upon the assumed principle that every state has the right to legislate for the whole country within its chartered limits, and that the Indian tribes residing within those limits are bound to submit to the edicts of a government in which they are not represented, and with which they have never consented to form any political connection—a principle condemned by our own struggle for independence—condemned by our whole course of legislation for forty years—condemned by scores of solemn treaties—condemned by every predecessor of General Jackson in the Presidential chair—condemned by the heart of every man, who is not prepared himself to be either a despot or a slave. We are surprised that any one can hope to persuade the people of the United States to embrace such a principle, however disguised by professions of kindness to the Indians, or recommended by displays of the splendid advantages which the country may gain by adopting it. The majority of the American people believe that Indians are men, and that being men they have rights—rights which must not be sacrificed merely because they interfere with the convenience or the avaricious schemes of their neighbors.

The Arkansas Gazette states, that Col. Butler, the charge des Affaires of the United States to Mexico, who had been specially authorized to treat with that government for the purchase of Texas, has been unable to conclude a treaty, on account of the jealousy entertained towards the United States, by the present predominant party, under the Vice-President Bustament. The Gazette states, that a large portion of the emigrants to Texas, are from the United States—who are decidedly under the persuasion that this territory must ultimately belong to the United States.

Revolutionary characters in the N. Y. Procession.—Next came a barouche, in which *Williams,* the only survivor of the captors of Andre—*Enoch Crosby,* the original *Harvey Birch,*—*Anthony Glenn,* an officer of the Navy of the Revolution, bearing the identical standard of the United States, which was hoisted by him immediately on the British evacuating the city in 1783,—and *Alex. Whaley,* were great attractions; and these veterans seemed cheered and gratified by the attentions of which they were the objects. After them, came Mr. *John Van Norsdale,* on horseback. On the evacuation of the city in 1783, Mr. Van Norsdale pulled down the British flag, and ran the halliards with which Mr. Glenn hoisted the American standard.

New Factories in Lowell.—The Lowell Journal states that the Suffolk Manufacturing Company has been organized in that town with a capital of $500,000, and that they are already preparing to erect two mills, which are to be completed the next year, with thirty or forty tenements for the accommodation of the workmen.

Franklin County.—The Greenfield Gazettee has published the census of all the towns in Franklin county, making an aggregate of 29,428, being an increase over the census of 1820 of 158. The number of males is 14,563, and of females, 14,758.

Turns in trade.—A line of Steam boats is about to be established from Wells river, Vermont, to Hartford, Conn. and even to New-York city. If the project succeeds, the effect will be to divert the whole trade of Grafton and Coos counties to the New-York and Hartford markets. [*N. H. Obs.*

Granville S. Pattison, formerly Professor of Anatomy in the Medical University of Maryland, has been appointed Professor of Anatomy and Surgery in the University of London, in the place of Chas. Bell, resigned. Mr. Bell retains the chair of Physiology.

Unnatural Curiosity.—A large collection of men and boys were seen in our streets the other day, and on enquiry, we found it was occasioned by a man having drank too freely of the Ardent. It is such a rare thing to see a person intoxicated, that it has become quite a curiosity, though not a natural one.—*Boston Transcript.*

The Storm.—The Patriot states that, in the storm on Monday night, last week, two of the eastern stages were upset, one in Ipswich, the other on the Salem turnpike. No great damage was sustained, although a woman, and child six weeks old, were exposed to the storm for some time in one case.

A man lost his way near Neponset Bridge, same night, and went upon the marshes with his team. The tollman sought him and found him nearly exhausted. He lost one of his horses.—*N. E. Pal.*

A hackney coach was upset on Thursday evening in Washington street, in turning the corner of Broomfield St. Four persons were thrown out but escaped without much injury.

The country in this neighborhood, in consequence of the North-easterly storm on Monday last, was considerably inundated. The banks in many places presented a general waterfall and some breaches were made. At Delaware City the cellars and lower floors of all the houses on the lower grounds, were flooded. The damage sustained upon the unfinished public works at Fort Delaware, is said to be very extensive, it being completely inundated, and is estimated at near ten thousand dollars.—*Salem N. J. Mess.*

Thief caught by Whiskey.—A negro broke into a store in Macon, Ga. and after filling a trunk or two with goods, could not muster resolution enough to leave the store without taking a sample of the Whiskey. The sample proved too powerful and the thief was caught.

A mad dog was killed in Augusta, Ga. 20th ult. after biting not less than twenty-four of his own species, which he seems to have gone out of his way to attack.

The Philadelphia Society for the encouragement of faithful domestic servants, had 213 applications for domestics in October and November, 248 applications for places, and ascertained that they had supplied with places 23 males and 140 females.

Loss of brig Chase of Plymouth, at sea, by fire.—In the schr. Trio, arrived at New-York from Bahia, came Capt. Robbins, late commander of the brig Chase, who has communicated the following:

The brig Chase sailed from Tarragona, Spain, on the 10th August, with a cargo of wine, paper, clothes, &c. for Montevideo. On the 1st September experienced a violent gale from the N. N. E. which shifted gradually to S. W. blowing all the time with uncommon violence, which caused the vessel to leak badly, the pumps requiring to be constantly tended. The gale lasted 12 hours, when it moderated—we made all sail and proceeded on our voyage. On the 15th, crossed the Equator. On the 23d. lat. 13 30, lon. 25 14. W. at 6 A. M. the watch below awoke by the forecastle being filled with smoke—we commenced passing water down, endeavouring to get at the fire, by removing the bulk head, but the cargo being stowed quite up to the deck we were unable to come at it—the smoke had become so dense that we could remain no longer below—we returned to the deck, closing the scuttle to prevent a circulation of air—we cut a hole through the deck; the flames immediately followed—we exerted ourselves to the uttermost to subdue the flames by throwing down water, but to no purpose, it having already communicated to the spirits, spreading fast through the hold and burning with great violence—we hoisted out the boats, which was no sooner done than the main hatch burst off with a loud report, flying mast head high—the fire immediately communicated to the sails and rigging—we finally succeeded in saving a barrel of bread, 20 gallons of water, 3 sausages, a small quantity of cheese, with these provisions, 2 compasses, quadrant, book and chart, and with a few clothes, we left the vessel at 10 o'clock, leaving the brig enveloped in flames—the mast soon went by the board, from which we saved the foretopsail and royal, which we rigged on to our boats, after remaining by the wreck till she had burnt to the water's edge. We then shaped our course for St. Salvador. I had with me in the long boat, our supercargo, 2 seamen, cook, cabin boy and dog. The other consisted of my mate, 2 seamen, a woman, her daughter, a child, 7 years old, and a boy 10 years old. We had determined to keep company, and each morning I served out the day's allowance of bread and water, which was small, as I had determined to make it hold out 20 days, hoping by that time to make the land.

On the 26th inst. at sun set, we made a sail on our lee bow, standing northward; we made all sail in chase, in hopes that we might cut her off and get on board; knowing that the jolly boat would outsail, as I charged my mate, who had command of her, by no means to lose sight of our light which was hoisted at mast-head—they ran on however, and I saw them no more. Nine days after, at midnight, we entered the harbor of St. Salvador, and shortly after fell in with the schr. Trio Capt. Landon, when we were kindly received on the 9th Oct. The other boat was brought in by an English brig, who had taken them up four days previous.

A subscription was got up at Bahia for the relief of the woman and children, amounting to 180 milreas, which enabled them to embark the day after their arrival for Montevideo. I am wholly unable to account for the unfortunate catastrophe, but by supposing that during the above mentioned gale some of the paper got wet, which caused it to heat until it finally ignited and flamed, which no sooner communicated to the spirits, than the combustion was instantaneous throughout the whole, so that I would not conceive it possible if I had not witnessed the fact.

MARRIAGES.

In this city, Mr. James Cunningham, merchant, to Miss Catharine Howard; Mr. Abijah Reed to Miss Sarah C. Locke of West Cambridge; Mr. Hugh M'Lellan to Mrs. Exa Hansell.

On the 21 inst., by the Rev. Amos Blanchard, Mr. Luther Lapham to Miss Desire Needham, all of Lowell.

In the church at Chester, Ms. Nov. 14, by Rev. Saul Clark, Rev. Reuben Tinker, (Missionary for the Sandwich Islands,) to Miss Mary T. Wood, eldest daughter of Mr. Nathan Wood, Madison, Ohio.

In Phillipston, Nov. 9, by the Rev. Mr. Chickering, Rev. John White Chickering, of Bolton, to Miss Frances Evelina Knowlton.—In Hopkinton, Ms. Nov. 20, by the Rev. Mr. Phelps, Mr. Fisher Daniels, of Franklin, to Miss Ann Eames.—In Carver, Thomas M. Lebarron, of Middleborough, to Miss Sarah C. Morse, of Wareham.

DEATHS.

In this city, on Saturday last, Mr. John Dorr, 27; Elizabeth Pitcher, 57; William Brinnan, 24; Achrah Sharp, 47; Hester Jackson, 30; John Riley, 35; Sarah Evarts Hill, 3 years and 8 months, daughter of Dea. Henry Hill.

In Dorchester, on Thursday evening last, of consumption, Miss Sarah Marshall, 21, daughter of Mr. Joseph Marshall—an exemplary Christian, who suffered with patience the pains of a protracted illness, and departed in the lively exercise of faith and hope.—In Windham, a child of Mr. Mordecai Warden, 5 years; a child of Mr. Levi Hawks, 7. Their deaths were caused by their clothes accidentally taking fire.—In Bridgewater, Charles, son of Mr. Newall Withington, of Boston, 5.—In Byfield, Mr. Johnson L. Pettingell, 51.

In Glastenbury, (Conn.) 4th inst. Rev. Samuel Austin, D. D. aged 70, late President of Vermont University.

In Virginia, 8th inst. Hon. WILLIAM B. GILES, late Governor of that State.

In Bucks county, Penn. on the 10th inst. Rev. Dr. JAMES P. WILSON, late of Philadelphia.

ASTRONOMICAL LECTURES.

Mr. Wilbur respectfully informs the Ladies and Gentlemen of Boston, that he proposes to deliver in the Old South Chapel, a course of lectures on the sublime and useful science of Astronomy. It will be comprised in six lectures, and commenced to-morrow evening at half-past 7 o'clock, and continued one or two evenings in the week, till concluded.

The apparatus which he uses, consisting of GLOBES, ORRERY, and nearly 100 ILLUMINATED DIAGRAMS, has been found highly attractive in other cities.

Terms, for the course of six lectures; a family ticket, $8. Double ticket, $3. Single ticket, $2. Single evening, 37 1-2 cents.—Tickets for sale at the Bookstore of Messrs. Richardson, Lord & Holbrook.—Teachers and pupils in seminaries, schools, and Sabbath schools, by applying at the Sabbath school Depository in Cornhill before the first lecture, may have tickets for the course, at $1 each.

An Introductory lecture will be delivered this evening at 7 o'clock, in the upper Julien Hall. To defray expenses of the room, & of an abstract of the topics of Mr. W.'s course which will be presented to each one in attendance, 12 1-2 cents may be paid at the door. *Boston, Dec. 15, 1830.*

GROTON ACADEMY.

THE Winter Term will commence on Monday, the 13th of December, under the continued direction of Mr. TOWNER, with such assistance as is necessary. The Institution is open to pupils of both sexes, and the tuition and board uncommonly low. Frequent experimental Lectures in Chemistry and Natural Philosophy are given by the Preceptor. From a recent examination of the Institution the Board of Trustees feel that it is no compliment to its present indefatigable Instructer to say, that no parent or guardian will be likely to fail of being satisfied and of having his expectations met, who may place his child at this Academy.

Dec. 15. J. TODD, *Secretary.*

AMERICAN ALMANAC.

THE American Almanac and Repository of Useful Knowledge for the year 1831, for sale by PERKINS & MARVIN. Dec. 15.

NEW PUBLICATIONS.

JUST received and for sale by PEIRCE & PARKER, No. 9, Cornhill, (late Market street.)

THE CHRISTIAN LYRE, by Rev. Joshua Leavitt, containing hymns and tunes designed for conference and evening meetings.

NEW MODELS OF CHRISTIAN MISSIONS to Papists, Mahommetan, and Pagan nations, explained in four letters to a friend. By the author of "Natural History of Enthusiasm."

DIVINES OF THE CHURCH OF ENGLAND, with lives of the authors, summary of each discourse, notes &c. By the Rev. T. S. Hughes, B. D. of Emmanuel College.

☞The volumes now published are the sermons of Bishop SHERLOCK, others will follow of the most popular works of *Sortin, Paley, Jer. Taylor, Barrow, Ogden,&c.*

THE MALTE BRUN School Geography, illustrated by numerous original engravings, and an atlas of nineteen maps, charts, and tables. By S. Griswold Goodrich.

A GEOGRAPHY OF BOSTON, COUNTY of Suffolk, and the adjacent towns with historical notes. By C. H. Snow, M. D. author of History of Boston. With maps and plates. Dec. 15.

MEMOIR OF NATHAN W. DICKERMAN.

THIS day Published by PEIRCE and PARKER late Peirce and Williams. No. 9 Cornhill, late Market St.

Memoirs of Nathan W. Dickerman who died at Boston Jan. 2 1830. eight years of age—with an engraved Portrait on steel. CONTENTS.

Chapter. 1. His birth—infancy—early education—religious instruction—general character—first religious impressions—anecdotes—first sickness. *Chap.* II. His sickness—visiters—letters, journals, and memoranda, presented by his friends—various anecdotes—his desire to be baptized. *Chap.* III. The Journal continued. His baptism and admission to the church. *Chap.* IV. The Journal continued—visit from Dr. Jenks—memorandum of Mr. B.—memorandum of Miss S. *Chap.* V. The Journal continued—the Lord's Supper administered. *Chap.* VI. Visit from his cousins and conversation with them—Extracts from the minutes of visiters—Solicitude for his Parents—Last hours—Death—Funeral.

LAD WANTED,

IN a wholesale and retail store on Washington Street. Good morals, intelligence, and activity, are indispensable requisites. Inquire at Recorder Office. Dec. 15.

AGENTS WANTED.

A NUMBER of active enterprising young men are wanted IMMEDIATELY, to obtain subscribers for the American Sunday School Journal. The terms will be very advantageous, and will be made known on application *at the Depository,* 146 *Chesnut Street, Philadelphia,* in person, or by letter, *post paid.* Dec. 15.

POETRY.

INDIAN WRONGS.

The following spirited lines are from Mr. Mellen's Poem, delivered before the Phi Beta Kappa at the last celebration in Cambridge.

'And well it were, America, for thee,
Could Fame's broad pen record but eulogy!
But while in lustre she reveals thy name,
She will not dash the story of thy shame!
Already blazoned on the flying page,
Speeds the foul tale shall thrill through every age,—
Already there a blushing world shall read
Of horrid perfidy, the crowning deed.
Nay—tell me not of freedom—'t is but dust,
And all it touches withered and accursed;
I feel no freedom where one creature bows,
Crushed by a nation that forgets its vows;
I feel no fredom—none—but with the dead!—
My country perjured—and her glory fled!
And ye that judge not by what beams within,
But guide your sympathies by tint of skin;
Who deem that truth, to God and virtue dear,
May turn to falsehood in an Indian's ear,
And that no sanction lingers with the deed
Whose simple ties are wampum and the bead;
Go—and though scorn may gather on your brow,
And slighted faith plead vainly with you now,
Yet on the far unveiled futurity
The fearful judgment of the past I see—
The stern tribunals where all lips are dumb—
A death-bed and a conscience yet to come!
And when a race of whiter hearts than ye,
Shall gather round your loved ancestral tree,
And bid you from its shadow forth to roam,
And seek some new and visionary home,
Trample your hearths, and give to long despair
All bright and blessed hopes that cluster there;
Then breathe not—think not—but in peace depart,
Veiling the spirit's ire and bursting heart—
Let the sealed lip, in that eventful hour,
Confess the justice, and admit the power!'

PARENT'S DEPARTMENT.

SYMPATHY AND CHEERFULNESS.

An extract from "The Listener," by Caroline Fry, a work published the present year in London.

"It was the second evening of my visit, that sitting with my friends alone, intent on the growth of the just-lighted fire, whose gay crackling made one rejoice that the chill of an autumn evening had afforded excuse for lighting it, I remarked on what I had seen, and added—a sort of compliment that needed no sacrifice of truth—that the neighboring poor were favored by Providence, in that, having no children of their own, it had disposed their hearts to become the parents of all around them. The lady smiled, and asked why I thought they had no children. Certainly I had no reason to think so, except the want of a reason to think otherwise; and not immediately replying, she added, "Our two girls are gone to school for some years in London, and our boy is at Eton." I had started a fruitful theme—a mother's tongue will rarely wear it out. She spoke of her girls' affections—of the tears they shed at parting—of her longing anticipation of their return. Once I interrupted her to ask why she parted from them. 'It was for their good—for the advantage of better masters—that they might mix with other girls—that they might not be without the advantages others have, whose parents live more in the world. She could not be so selfish as to deprive them of these, for the sake of sparing herself this painful separation.'

"I am more disposed to listen than to talk: but it passed over my mind, that had I a child, to have it brought up in such a house as this I would pay double what they paid to send theirs out of it. I had not heard there a single word I should not wish my child to hear—I had not seen a thing I should not desire her to imitate—I had not even missed a thing I should be careful for her to acquire—and the company I had met there, were such as I should desire her to form connexion with. For what advantages were these children gone abroad? I asked to whom they had committed so important a charge. My friend replied that it cost him much anxious care to determine where to send them—he had inquired widely, and chosen the school that seemed, from all he heard, the most desirable. In the *single interview* he had with the lady, he was much satisfied with her conversation, and her account of herself. I asked permission to visit the girls on my return to London, and receive them at my house. It was granted gladly; the father assuring me that to know them under the observation of a friend he could rely on, would be a great satisfaction, while he was too far off to watch them himself. Why did a parent choose to be so far off?

"I returned to town, and repaired with my letters of credit to the school. I was shown into a room, very neat, very clean, very cold—the chairs stood with their backs to the walls—they looked as if they were made to stand there—the sofa looked as if it was made to wear its handsome covering—the bright bars of the grate, filled with cut paper, seemed determined on perpetual summer—the carpet beamed in vernal freshness, as if few were the footsteps privileged to tread it. Over the chimney hung a large bunch of flowers, beautifully painted; but like no flowers that ever grew, unless it might be in Eden. By the side of them hung a crayon head—beautifully executed also, could the head and the hair have agreed upon the angle of inclination that became them. The lady of the house appeared, and received me with much politeness. She was well dressed, and, for any thing I could exactly specify to the contrary, well-bred. Yet I know not how it was, the first thing that came to my mind on seeing her, was the refined, elegant, sensible mother I had parted from—it was not from the resemblance, certainly. She had one of those faces which the inexperienced call good-natured, because they are round, fresh, and lively: a physiognomist does not say so. She talked much and sensibly, and very religiously—that sort of way in which people talk, whose right to be called religious has never been questioned by others, nor for a moment doubted by themselves. She passed high encomiums on her pupils, their talents and behaviour; but wished they could forget their parents and their home—it would be better if their mother did not write so often. She then praised their previous education, and wished all her pupils were religiously brought up—some girls came there with such habits and ideas collected at home, it was scarcely possible to prevent their doing mischief to others, or to make them conform even exteriorly to the principles on which she educated her pupils: their parents, too, were so suspicious of religion, she was obliged to allow many things she did not approve; and that even for the children's sake, who might else be removed, and placed where they could learn no good at all. This was true; but it reminded me of once opening a green-house window to cool some plants that would not bear the heat, by which I killed all those that had been used to it.

"The pupils followed; tall, delicate girls of twelve and fifteen years. The governess did not leave them with me. What, I thought, can the father's friend say to the father's child, that needs be listened to? I gave them their mother's letter; they presented it to their governess to read. What, I thought again, can a mother write to her own child, that a stranger presumes to scrutinize? When I talked of their home, I remarked that a tear came to the eye of the elder, while an arch smile played on the face of the younger. The governess remarked it, and commending the latter, gave a gentle reproof to the other. I remembered what that home was, and claimed most fellowship with the feelings of the elder.

"The girls came often to my house, and it being perceived that I was confided in by the parents, I was even once or twice allowed to look in upon them at their studies. The governess, in truth, had no cause to fear inspection. Though of a rugged temper, and feelings sufficiently obtuse, she conscientiously fulfilled the duties she had engaged for. She was not the mother of her pupils—she was not pledged to be—but she was their instructress, just, careful, clever. She did not love them—how could she love a dozen fresh comers every year, whom, at the end of it, she might never see again? But she treated them kindly, and was anxious for their improvement. She could not know their characters—how could she, when she never saw them freed from the form her presence imposed? But she managed them upon some broad principle, and instructed them upon some mechanical system, that, no doubt, suited all tempers and capacities. In short, there was nothing to blame: and when I compared the unfurnished rooms, and uncomfortable meals, the harsh orders and captious replies, the slovenly dress and not over-cleanly habits, the restraint before the governess, the rudeness in her absence, the rivalry, bitterness, jealousy, and impertinence, that ever will prevail, where twenty persons, young or old, are compelled, without their choice, to dwell together in perpetual competition, without the softening influence of natural affection, early habit, and united interest—when I compared all this with the elegance, the indulgence, the peace, the love, that pervaded the home of these children, doubtless the fault was mine, that I did not immediately perceive the advantages to be derived from such a change.

"Talking with the girls in private, expressly for the purpose, I found how differently each one was affected by the change, according to her different character. The elder's heart was all at home. Did she like music, drawing, reading? She used to like it, when she was at home, but she did not now. Did she like her school-fellows? No: one was ill-natured, another proud, another stupid. Mistrust, suspicion, dislike, feelings she could never in her home have known, were evidently among the lessons she had learned. She should wish never to know any one when she left school, but her papa and mamma. The younger wanted to go home of course—but she should not like to live always in the country. It would be so mopy to have no companions, and see nothing of the world.—Miss P. had invited her to a child's ball; she wished I would ask her mamma to let her go—there could be no harm in going once to see what it was like. Did I think her mamma would let her have a pelisse like Miss B.'s—the things they had in the country looked so old-fashioned in town. Her governess would not let her go home with Miss F. because they were what she called worldly people; but for her part she thought them a great deal more good-natured and pleasant than herself, who was always talking about religion. I was to be sure to tell her mamma that she liked French now, because she had got above a whole class of ill-natured girls who used to laugh at her when she came to school; now she could pay them back again. While the one talked only of her discomforts, her wrongs, her dislikes, in a tone of discontent and ill-humour I could not but blame extremely, the other talked of her triumphs, her discoveries, and her new waked desires, in a way that satisfied me she had learned too much. I doubted if either would be as happy when she went back, as she was before she came. Questioning them about the religious instructions and practices of the school, they sa'd their governess took a great deal of pains about it—read plenty of prayers and plenty of sermons, and gave them very good things to learn. But it took up a great deal of their time, and was very tiresome, and most of the girls made a joke of it. The elder had found out there was no real religion but in her father's house—the younger had found out that it was much better to keep one's religion to oneself, and not make a fuss about it. With respect to the manners of my young friends, which they had more especially come hither to improve, the one was indifferent, inattentive, and lounging, almost to rudeness—the other was pert, confident and fantastical; neither bore the smallest resemblance to the elegant simplicity of their mother.

"I have told my story. Are all schools alike? Is a school education the only good or the only bad one? *Must* Christian mothers send their girls away from them? Are children better any where than in the best of homes? Was the personal inspection bestowed on Betty Wilson and Jemmy Butler not due to their own children."

The President has conferred on the Rev. Mr. Cotton late editor of the Washington Chronicle the commission of Chaplain in the Navy, and in consequence he has left Washington, where he was universally esteemed, for Pensacola.

Major HENRY LEE, the recalled Consul General at Algiers, is on his return to the United States. He brings with him, it is said, treasures to an immense amount, deposited with him for safe keeping by wealthy Algerines, during the siege of the city. By his commissions, and by falling heir to the killed, wounded and missing, he has, according to report, amassed an immense fortune.

MISCELLANY.

AMERICA.

Extract from Douglas on the Advancement of Society.

The influence of America has been limited by the monopolies of the mother countries, and the yoke they have imposed upon their colonies; but as the last of these fetters is nearly broken, and the new world is left to take its own course, open to all the influences that have arisen upon mankind, and free from those clogs, the broken shackles of former times, which still impede the march of Europe, it will soon display the spirit of modern times rising with fresh vigour from the bosom of new nations, moulding to its own will, and filling with its own genius the nascent commonwealths of the new continent. America is to modern Europe, what its western colonies were to Greece, the land of aspirations and dreams, the country of daring enterprise, and the asylum of misfortune, which receives alike the exile and the adventurer, the discontented and the aspiring, and promises to all a freer life, and a fresher nature.

The European emigrant might believe himself as one transported to a new world, governed by new laws, and finds himself at once raised in the scale of being—the pauper is maintained by his own labour, the hired labourer works on his own account, and the tenant is changed into a proprietor, while the depressed vassal of the old continent becomes co-legislator, and co-ruler in a government, where all power is *from* the people, and *in* the people, and *for* the people. The world has not witnessed an emigration like that, taking place to America; so extensive in its range, so immeasurable in its consequences, since the dispersion of mankind; or, perhaps, since the barbarians broke into the empire, when the hunter or pastoral warrior exchanged the lake of eagles, or the dark mountains, for the vineyards and olive-yards of the Romans. As attraction in the material world is ever withdrawing the particles of matter from what is old and effete, and combining them into newer and more beautiful forms; so a moral influence is withdrawing their subjects from the *old* and *worn-out* governments of Europe, and hurrying them across the Atlantic to participate in the renovated youth of the new republics of the West; an influence which, like that of nature, is universal, and without pause or relaxation; and hordes of emigrants are continually swarming off, as ceaseless in their passage, and crowding, and unreturning, as the travellers to eternity. Even those who are forced to remain behind, feel a melancholy restlessness, like a bird whose wing is crippled, at the season of migration, and look forward to America, as to the land of the departed, where every one has some near relative, or dear friend gone before him.—A voice like that heard before the final ruin of Jerusalem, seems to whisper to those who have ears to hear, "Let us depart hence."

Every change in America has occasioned a correspondent change in Europe; the discovery of it overturned the systems of the ancients, and gave a new face to adventure and to knowledge; the opening of its mines produced a revolution in property; and the indepencence of the United States overturned the monarchy of France, and set fire to a train which has not yet fully exploded. In every thing, its progress is interwoven with the fates of Europe. At every expansion of American influence, the older countries are destined to undergo new changes, and to receive a second character from the colonies which they have planted, whose greatness is on so much larger scale than that of the parent countries, and which will exhibit those improvements which exist in miniature in Europe, unfettered by ancient prejudices, and dilated over another continent.

INFLUENCE OF NEWSPAPERS.

From Douglas on the Advancement of Society.

The great power of the daily and weekly press may in some degree be judged of, from the exertions which the Times journal, in cases of urgent extremity, has suddenly and successfully made in behalf of the unfortunate, and the relief which it has thus afforded where individual efforts would have altogether failed in the promptness and in the efficacy required; and the extent of such aid may clearly be seen from the subscriptions which are poured in to succour the distressed whenever the newspapers unite in representing their case to the public. At present these journals do not act upon a plan sufficiently systematic to show what could be done by great talents pursuing the same object from day to day, and from year to year; and we must rather look to the past than to the present, to the times when the periodical press had not acquired the influence which it now possesses, for an example of the over-ruling force it can put forth, and of the mastery it can gain over the thoughts of the age, and of the current it can give to the general feeling. This example we may find in the Letters of Junius, which, in a great measure, gave a new tone to public sentiment, and still continue to exert an influence hostile to the rulers of the country; and though, from the manifest disregard of truth in many of its statements, and the want of candour throughout, it is no longer, if it ever was, an authority in this country, and acts only in the deathless sting it has left behind it; yet abroad it maintains a high reputation, and is a work of acknowledged reference, and was the book which the Emperor Napoleon consulted as the index of the national sentiments when he had the prospect of finding a refuge in England. If a writer who possessed equal talents with Junius, and who had on his side, what the other wanted, the force of truth, there can be no doubt that he would exercise a paramount sway over his cotemporaries, and leave behind a long-enduring authority and a lasting reputation.

A religious writer of popular talents, and of a forcible style, could have no station of more extensive usefulness than the direction of a weekly newspaper. Neither the pulpit nor the senate house could afford him a more various or more ample field. Every good cause would require his assistance, and would receive his easy and effectual support. He could open the fountain of public liberality, and direct its currents wherever they were required, while at the same time, he could mould the exertions of benevolent societies, and shape them into a more efficient form. Unconfined to any party or society, he would be the mutual benefactor of all, and their general defence; for, lightly armed, and ever ready for action, he might be the earliest to repel an attack, and the first to lead in advance.

BUFFALO, N. Y.

And now for the moral part of this picture. I cannot soberly accuse myself of seeking terms of exaggeration in my brief sketch of the physical character, relations, and prospects of Buffalo. It is just as it strikes me in a sober view. As Mr. Ellicot said: "God has decreed to build Buffalo," *physically*. It indubitably possesses all the advantage of rising to great importance. It is left with *man instrumentally* to determine what shall be its moral character, in itself, and in its relative influence on the regions with which it is so immediately and so extensively connected. It is true, doubtless, that Buffalo does not at this instant exercise so extensive a moral sway as is contemplated by these remarks. The town itself, its business, and its institutions, like every thing else in this region, are in their infancy. Yet even now the moral and religious character of Buffalo is impressing its own image, not only on things immediately round about it, but more or less upon the remotest regions of its commercial influence, reckoning the West.

The Grand Canal of the Sate of New-York, which is the connecting link between the natural and bolder navigation of the East and West, and which terminates at Buffalo,—has so deteriorated the moral elements in its own track, as to have left a mark as indelible, as the artificial channel upon the rocks and soil through which it has been forced. And all the moral filth, floating along this line from East to West, and from West to East, disgorges itself in the one case on the flats or lower town of Buffalo, and in the other, on the atmosphere, which hangs suspended over and about the basin and docks of Albany. And the moral atmosphere of Buffalo-lower-town determines that of the harbor,—and the character of the harbor in time will impart more or less of its own stamp on the regions penetrated by its business. Does it not then behove the citizens of Buffalo to look wel to their responsibilities? It is true they are nore or less irresistibly trampled on by a moving and reckless multitude, from other quarters of the land and world—by that desolating influence—desolating to true religion and to sound morality—which is sweeping over our land—which fears not God, nor regards man—and which is an almost inseparable accompaniment of rash and unprincipled enterprise. But they can do something—they can do much. "When the enemy cometh in like a flood, they can lift up a standard against him." But the question is, and, it is a great question—What sort of a standard it shall be? Whether it shall be emblematical of carnal weapons, or spiritual? Whether it shall speak to men's pockets, as lovers of money, and to their political ambition, or to their sympathies, as immortal beings, and subjects of the moral government of God? Shall it declare to men: If you obey God, we will promote your temporal interest, if not, we will destroy it? Or shall it challenge those motives only, which have their springs in God, in eternity, in heaven and hell? I tremble, when I think of the consequence of the strange and unnatural admixture of carnal and spiritual weapons—or the employment of the former only for the declared object of accomplishing the purposes of the latter. A Christian need not travel out of the State of New-York to find a mischief, grown and growing out of such a cause, big and fearful enough to make him weep in secret places.

Yours, gentlemen, with much respect.

Change of Language.—It is remarkable how many words in a living language, (unless peculiar care be taken by authors in their composition,) will, *by degrees*, vary their *primitive* meaning; innumerble instances might be given of these variations; but how very strange is it that some words have *completely changed* their original significations!

Any person acquainted with the ancient English writers, must have particularly noticed this. In Psalm 21, v. 3, the passage reads, "For thou *preventest* him with the blessings of goodness," &c.—At *this* time we are at some loss to understand the sentence; but the original and proper meaning of the verb "prevent," was "*to precede, to go before.*" In this sense the passage is perfectly intelligible, viz: "Thou precedest him with the blessings of goodness," &c. The prayer often used before the sermon in the Episcepal Churches, reads "*Prevent* us, O Lord, in all our doings, with thy most gracious favor," &c.—meaning, "go before or precede us." But what places this matter beyond all doubt, is the language in the 10th article of the Church of England, (which was drawn up with very great care) and reads thus, "We have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ, *preventing* us," &c.—*Albany D. Adv.*

THE VOICE.—The Journal of Health, Oct. 13th, gives the following rules for the preservation and improvement of the voice, accompanied by ingenious remarks. The first and most important rule is habitual temperance in all things. The voice should not be exerted after a full meal, never urged beyond its strength, nor strained to its utmost pitch without intermission. When the voice begins to assume the tone of manhood, no violent exertion should be made. Few things are so injurious to the voice as tobacco. By all who desire the attainment of a clear, distinct and pleasing utterance, the use of tobacco in any manner, should be abstained from. In speaking and singing, the neck should be free from compression, and but lightly covered.

The great means of improving the voice is constant and daily practice. The ancient rule was, after proper bodily exercise, to repeat about five hundred lines, beginning at the lowest tones of the voice and ascending gradually to the highest. Reading, or repeating to a friend daily, in a large room, or in the open air, is very beneficial. The friend should be placed at first, at such distance, that the voice of the reader or speaker may reach him in its usual tone, the distance is to be gradually increased, until the farthest point is attained at which the voice of the speaker can be distinctly heard. Dr. Rush's treatise upon the 'Philosophy of the Human Voice', is highly recommended.

OBSERVATIONS upon the Peloponnesus and Greek Islands made in the year 1829. By RUFUS ANDERSON, one of the Secretaries of the American Board of Commissioners for Foreign Missions.

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A MANUAL OF INSTRUCTION for Infant Schools, with an engraved sketch of the area of an infant school room and play ground—of the abacus, of a scheme of instruction, and the tables of numbers. By William Wilson, Vicar of Walthamstow. Adapted for Infant Schools in the United States, By H. P. Edwards.

For sale by PEIRCE & PARKER, (successors to Peirce & Williams) No. 9, Cornhill. Dec. 8.

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ANDERSON'S OBSERVATIONS IN GREECE.

CROCKER & BREWSTER have just published and for sale, 47, Washington Street, Boston,

OBSERVATIONS UPON THE PELOPONNESUS and GREEK ISLANDS, made in 1829. By R. Anderson, one of the Secretaries of the Am. Board of Commissioners for Foreign Missions. With a Map adapted to the work.

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Also just published,

CHRISTIAN CHARITY EXPLAINED, or the Influence of Religion upon Temper stated, in an Exposition of the Thirteenth Chapter of the First Epistle to Corinthians. By JOHN ANGELL JAMES, Author of Christian Father's Present, &c. &c.—Second edition—1 vol. 12mo. Dec. 8.

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JAMES LORING, No. 132, Washington Street, has for sale, the eighteenth edition of An Abridgement of Murray's English Grammar, with alterations and improvements. Designed for the use of the younger class of learners. By a teacher of youth of Boston.

This little manual has been pronounced by competent judges to be of more utility in acquiring a thorough knowledge of Grammar, than many others that are much more expensive. It has had a wide circulation for about thirty years. Dec. 1.

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Haverhill, Mass. Nov. 21. 4w

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Oct. 20. tf C. C. DEAN, *Agent.*

GENUINE JUJUBE PASTE,

For Coughs, Colds, Consumptive complaints, &c.

THIS article is the expressed juice of the fruit of the Jujube shrub, ("*Rhamnus Zizyphus*" of Linnæus,) native of the south of Europe. It relieves the disagreable tickling of the throat in severe colds, and is serviceable as a demulcent in all cases of cough or inflammation of the fauces. It is very palatable, and very harmess—as may be supposed from the fact that in Europe it is often given to young children to eat as an article of nutriment. It is also a valuable palliative in consumptive complaints, being of a similar nature with Iceland-moss jelly. Its simplicity is one of its best recommendations, as in no case does it like many other articles, expose the patient to a more violent attack of his disease.

The above article of a superior quality, made to order in Paris, for sale by BREWER & BROTHERS, Druggists, Nos. 90 and 92 Washington St. episбt Nov. 24.

FRANKLIN INSURANCE COMPANY.

THE FRANKLIN INSURANCE COMPANY give notice, that their Capital Stock is THREE HUNDRED THOUSAND DOLLARS, which is all paid in, and invested according to law; and that they make Insurance against

FIRE

on Buildings, Merchandize and other property.

They also insure on MARINE RISKS, to an amount not exceeding *Thirty Thousand Dollars* on any one risk. *Office No. 44, State-Street, Boston*

FRANCIS WELCH, *President.*

JOSEPH WARD, *Sec'y* 30w. Sept. 9. 1830,